

"Behold I Come Quickly"
The
Brothers of the Star

The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There being no rules and no subscription, the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must belong to a Group or be directly attached to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual subscription Rupee One, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be

addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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WANTED

Short articles of a suitable nature written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor,

Indian Star Headquarters,
Adyar, Madras, S.

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Annie Besant, D. L.
PROTECTOR
Order of the Star in the East

Message from the Protector

BROTHERS OF THE STAR: I am asked to send you a few words of greeting for your October Magazine, probably because it brings out its new number on the day, which marks my advanced age. But the old have the privilege of blessing the young, so I send it my blessing, and congratulations for the useful work it is doing. Brothers, the dawn in the East grows very rosy, and the Star in the East heralds our rising Sun. Happy are you, who are preparing yourselves for that rising, who have heard the Message of the Coming, and who send out to meet the approaching Teacher your love, your devotion, your earnest will to serve. The signs of His Coming multiply around us, and we seem to hear the cry: "Behold! your Lord Cometh; go ye out to meet Him." Our hearts are already laid at His Feet. Our eyes long to rest upon His Face. May we be worthy to greet Him when He comes, to tread once more the ways of mortal men. When faith becomes sight, may we be worthy to serve.

Annie Besant

BY THE EDITOR

We have had the benefit in Adyar of a passing visit from two of the young pupils of Bishop Leadbeater-Oscar Kollerstrom and Hugh Noel on their way from Sydney to their University in

“ O Hidden life ! vibrant in every atom
O Hidden light ! shining in every
Creature.

O Hidden love! embracing all in oneness,

May each who feels himself as one with Thee,

Know he is therefore one with every other."

Twelve leaflets have been got ready by the Campaign Executive Committee, four for each month. The four for the month of October are on Brotherhood of Religions, Brotherhood in Education,

Brotherhood towards the Criminal and Brotherhood among Nations. The importance of the work consists in creating a strong thought atmosphere of Brotherhood which reacting on the physical world, will surely make the world come nearer to the already near Coming of the World Teacher. Here is a good time for Star workers and earnest Star members to profit themselves and the work for which the Star stands.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

The periodicity of nature has brought us back once again to that joyous and ever memorable day, on which the greatest living personality in the outer world, saw the light of day seventy-seven years ago. October 1st is ever a day of rejoicing to all who have come into contact either with the Theosophical Society or the Order of the Star in the East. To many, Dr. Annie Besant is the be-all and end-all of their spiritual, mental and every other kind of existence; to many she has opened the door of knowledge of the realities of existence, by her illuminating writings and addresses, to many she is a political leader *par excellence*, to all she is an inspiration and a living example as to how to lead a purposeful life. If an estimate could be made of the gratitude, estimation and affection which she is the recipient of from men, women and children of all ranks and positions, all over the world, it would be stupendous in its magnitude and of infinite variety, but quite in consonance with the magnitude of her own existence, only a tiny

fragment of which we are fortunate enough to behold in her physical existence. The thoughts of all will turn towards Adyar on this day and if we could but see the stuff of which love, affection and gratitude are made, Adyar would be a grand spectacle to behold on this day.

This is indeed an occasion of rejoicing and doubly so, because our revered Protector who has been practically confined to her room now for three months, due to the bite of a poisonous creature, which led to an abscess of the knee, except for two visits to Bombay on important political missions in spite of her bad knee, is now well again and is able to resume her vigorous political work. We, on behalf of the Star in India, offer her on this occasion our ever-abiding love and gratitude and hope that she will be with us for many years yet to guide and 'Protect' us and may we have many such opportunities of showing her our love and devotion.

Rumblings of discontent and trouble in other parts of the world have reached our ears, but we assure her, that far from having any effect on us, members of the Star in India, it strengthens us in our resolve to be loyal and true.

To us it should be an occasion to ponder over the greatness of our leader, and think of the many facets of her character which scintillate with inspiration, any one of which, we could with advantage resolve upon, to build into our characters from this day.

* * *

The International Star Congress held in Vienna on July 27, 28 and 29 has been an unprecedented success. There were 1500 delegates representing 30 different countries. Lady Emily Lutyens in a letter says, 'Every one has been happy and friendly. Krishnaji has been the magnet which drew all hearts'. The practical result of the Congress, not to speak of the inspirational value to those who attended and the feeling of brotherhood sympathy and love that it spread in a country that needs it sorely, has been of the greatest value. The following are some of the decisions arrived at:

1. The International European Headquarters to be at Ommen in Holland.

2. An International Propaganda Committee with Madame Dyjkgraaf as Secretary.

3. An International Fund to be inaugurated to pay for the upkeep of Headquarters salary of staff, congresses, etc.

4. To hold Star Conferences separately from the T. S. and the next one to be at Ommen.

5. To make January 11 a day for collecting funds, as a gift to the Lord,

for International work only, or to be divided between National and International funds. Star stamps, Star calendars and Star Christmas cards be utilised for collecting funds and for these a competition be invited from all countries.

6. The following schemes for Star propaganda be adopted: Cinema, Travelogue, Gramophone Records and Radio messages.

7. To publish a Star Annual with addresses, full particulars of Congress and illustrations.

8. To adopt an International language, and Don F. Ruspoli to work out a scheme.

It will be clear from the above that the International Headquarters is being put on a sound basis and many suggestions have been made for further usefulness.

We have a letter from Herr Axel Von Fielitz Coniar sending us his greetings on his appointment as the National Representative for Germany. He says: "It will be my aim to establish a cordial co-operation with you and your members and I should be very glad indeed if you would give the members of the Order in Germany your sympathy." Germany has a special link with India as she was the first European nation to understand Hindu Philosophy. We have no hesitation in saying that the sympathy and affection of the members of the Order in India are theirs already. We realise how difficult their work must be under the terrible conditions that prevail in that country at the present time. We hope that better days will soon dawn on her.

OUR PROTECTOR

BY T. RAMACHANDRA RAO, B. A., B. L.

I am asked to say a few words on the occasion of the 77th Birthday of our beloved and dear Protector which falls on the 1st of the present month and I gladly welcome the opportunity of laying my humble tribute at her feet. It is but meet that we should celebrate her Birth-day for it was she that first bravely proclaimed the Great Coming to a sceptical world and bore the brunt of the attacks which came from all sides and fearlessly led us on till now when we have become a recognised power in the world. Our revered Head has taken the direct management of the Order into his own hands but she is still behind our movement as much as ever.

Dr. Besant is one of the most prominent figures in the world, and it is not for me to speak of her great qualities which are well-known to all. Even her detractors recognise her magnetic personality which wields so much influence over the world. I give only a few of the many and varied aspects of her personal side, wherein lies the secret of the devotion and loyalty of her numerous followers in all parts of the world.

Why do so many men of intelligence, and of light and leading "blindly" follow her? How useful would they be to the world if only their talents are freed from blind obedience to her? These are the questions which are often asked by some of our friends. Those who ask do not know that it is she who has made her followers what they are and that without her they would have been of little use.

My devotion to her was evoked, so to say, at first sight at the first interview I had with her now almost 30 years ago and has continued steadily increasing, never faltering. The advice she gives is characteristic. You go to her with your case, perhaps with out yourself clearly knowing what

want. But her answer is typical; it tells you clearly what you want and states a principle useful to all in a similar position.

When she first came to India her chief aim was to expound the doctrines and ceremonies of Hinduism in a way appealing to the minds of men of modern education and she made a telling appeal to Brahmanas of Brahmanas whom she called "men of spiritual caste" to come forward and make themselves worthy of their past.

You tell her that you intend to observe the ceremonies and lead the true Brahmana life: the answer comes, "I highly approve of the mode of life you are adopting, setting up an example of a true Brahmana householder. For by the multiplication of such households will the beginnings of the Hindu redemption be made." Then you live the life for some years, find meanwhile opportunities to lecture on religious subjects and feel that when you are free from the trammels of your profession, you can devote your life to such work which you will see will prevent the performance of the ceremonies to some extent, and ask her; comes the reply, "the opportunity for lecturing coming unasked and the lectures proving successful is one of the lines of leading by which change of work is indicated. The work of teaching spiritual things is proper work for a Brahmana and you may well devote to it the later years, of your life." You retire from your profession and take up the lecturing work for many years during which outer ceremonies are gradually loosing their grip upon you; you find you need not be bound down by the forms of any one religion while clinging to the essentials, and wish to declare yourself a Theosophist. You go to her and the answer is "I highly approve of your resolve to become a Sanyasin" in God's service. You are thus, if you will, led on stage by stage from that

of a Grihastha (householder) to that of a Vanaprastha (Forest-dweller) devoted to public service, and on to that of a Sanyasin whose whole life is devoted to "meditation, study and service."

Do you want to study spiritual teachings? Take up her numerous writings and especially, if you are advanced, a book like *Talks With a Class* and you will find a mine of occult lore. You find aphorisms, like those in the Scriptures of the world; take them with her own Commentaries and meditate upon them; and you will see a vast world of new ideas spreading out before you. Such is the profundity of her knowledge and her clear grasp of essentials.

Above all, what attracts the modern educated mind is the great stress she lays upon full liberty of judgment and conscience. She tells you that liberty is the very breath of life, and liberty alone will lead to true progress. Superficial observers who see how strong and clear her convictions always are and how fearlessly she carries them out in practice may smile at the credulity of her followers but they are mistaken.

There is a power in her which only those who know her can realise. You have your

own considered opinions on some point; a word comes to you from her directly or indirectly; at once everything changes, you see you are in the wrong and she in the right with the whole array of arguments in her favor. You change at once but with your eyes wide open. She does not want blind followers who are a burden upon her.

There is magic in her words. She asks or even suggests that something must be done. With her word comes to you the power to do it and this carries you on against all difficulties and obstacles, if you only take it up and persevere.

"Abandoning all Dharmas come unto Me alone for shelter; sorrow not; I will liberate thee from all sins." says Shri Krishna.

Do you say, "This is the 'Supreme Word' of the Gita. How is this compatible with individual liberty?" Follow her for some time and you can catch a glimpse of the truth.

Such is the great Personality whom it is our good fortune to have as our Protector. May she live long and continue the great work of the regeneration of the world to which she has devoted 50 years of her life,

THE 77th BIRTHDAY

BY M. W. BARRIE, M. A.

Year by year we celebrate her birthday and truly we ought to realise more and more year by year true cause of rejoicing that she was born. Shall we think of her this year merely to do our puja to her, merely to wish her happiness for the remaining years of her present life, merely to bow our heads and fold our hands over our hearts, or throw a few flowers to her? If so then shame it were to us, to stand before her thus empty, who has given all for our sakes and the world's in order that we might help her in her work of bearing a little of the world's burden until liberation came to it. Nay, rather let this time be one in which with

keen minds and steady pure hearts we try to glimpse something more of what she has meant to the world not only in work done but in life lived and then with willing feet and ready hands let us go forth and take up our work with a truer, deeper, self-forgetfulness than ever before. Thus will we truly thank her for all that she is, has been and will be to India and mankind.

India, it is true, is nearest to her heart but sometimes it happens that the most loved is not always the most grateful and it is probably true to say that only future generations looking back to this time will be able

to appreciate truly the great work she is doing, for humanity requires a long perspective in regard to its prophets. This has been so in the West but such is the 'fame' she has built up for India that it is believed that in India true greatness is more quickly recognised. But true or not this at least is true that she lives in the hearts of thousands of people all over the world not as the great spiritual leader which her later life has shown her to be (and which she is to thousands more) but as a loving friend of humanity ready to 'spend and be spent' for their sakes knowing no other reward but abuse and calumny. So by the bonds of this pure love has she drawn round the torch of Truth, which was given into her hands to light the struggling feet of those she went down into the dark and stormy night to help, those who yet knew it not and in whose hearts perhaps for the first time the Christ-light was enkindled.

Others again knowing her in the long past have flocked round her too to share in her more world-wide work but perhaps none will in the future greet her with more devoted and sincere hearts than those her latest sheaves. Now at this advanced age she shines out amidst all a beacon light lifted high into the serene air of heaven, alone, a light to all who, far out at sea, are seeking a haven of rest for their souls.

Not untroubled has been her life since she returned again towards the middle age to her Father's House, but it has been the beating of waves against a house founded on a rock which cannot move or destroy it.

And now we see her in what may be the last great work of this life but so familiar are we with the political jargon of nationalism, Home Rule, Convention etc., that these words though meaning much really hide rather than reveal the true nature of this work. Let me try to bring before you a mundane point of view of the magnitude of it. We think we are trying to get in India what has been won in the West after

much political agitation and revolution, *viz.*, political freedom. But see what this political freedom of India will involve. It will involve in one mighty consummation what Europe is still far from realising—a League of Nations, a Federation of States equal to the Federation of all the States of Europe, for India herself has an area equal to all the countries of Europe together except Russia. The Federation of the European Nations is still in the dim future; Balance of power has not yet died and the League of Nations is like a puling sickly infant hovering between life and death. Yet it is such a unity that is being brought about before our eyes in India and that is only possible many believe yet in India a land of even more peoples and religions, than are comprised in the most populous part of Europe. And our Leader is the centre through which this binding force radiates over all the hundreds of miles of her area and from the governing heads to the simplest peasant who can think and act responsibly in the remotest village. And what patience, tolerance with the blindness and unripeness of youth and clear insight into the 'power' in a man be he old or young! Only such super—strength, drawn from an unexhaustible fountain of power, with the inconsistency of the truly noble mind, could have carried on the work of freeing India and of Britain from a worse thralldom than political subordination *viz.*, her insularity of outlook. Such supreme patience on the one hand, "infinite capacity for taking pains" while on the other dauntless courage, fearless utterance is not found in many generations of men.

Oh for a vision wide enough and deep enough to see and hearts tender and strong enough to do as fearlessly but as justly as she does some of this great work. Let this be our birthday offering to her, the resolve that when another birthday comes round she may be able to say to us and many more whom we may bring to it, "Well done, good faithful servants."

BROTHERHOOD AND EDUCATION

BY G. S. ARUNDALE

Under this head I want to put down some features of Brotherhood which either lack recognition altogether in the average school, or at least lack the emphasis I consider to be their due. If they are given their proper place in our educational scheme of things the world will be appreciably nearer a practical realisation and expression of brotherhood. Left out, or inadequately treated so much power is left unused, unexpressed, and the world remains spiritually the weaker.

First, inasmuch as Brotherhood is a fact and not a far distant objective, our task is to make this fact as complete as we can in the life of the child. Wherein does it lack completeness in the average educational system? Primarily in missing its greatest constituent truth—the living existence of the Elder Brethren of mankind. We know that They *have* lived, but either we do not appreciate the significance of Their present existence, or possibly we vaguely believe that They are no longer within reach. The message remains, but the Person is gone. The new teaching must be that both the message and the Person live and serve the world to-day. And I would add to this that in the case of a large number of great Teachers, They are with us as active Workers, dedicated to the service of the world. We should so teach that the child accepts as a matter of course the existence of a great company of Elder Brethren, the Inspirer of his own Faith among Them, who are the world's truest Friends, to whom he may ever turn in times of trouble, of doubt, of need, from whom he may ever draw the inspiration he himself needs for right living, as much as, more than, from the Scriptures They have inspired. The Christ must be a Person—a living Person—as well as a Message, to the youthful Christian. His prayer must be felt to be to One who is on earth to-day, as He was on earth in Palestine two thousand years ago. The young Chris-

tian must be so educated that his intuition declares the Christ to be an Elder Brother who can be reached and known actually as a Person, if sought in the spirit of service and of growing to be like Him in character. Similarly the young Hindu, the young Mussalman, the young Parsi, must be taught to know, and to long to strive to reach, the respective Inspirers of their various faiths. The young Buddhist must similarly be taught to know the Lord Buddha as the Supreme Object of his veneration and to look to the Lord Maitreya, the Bodhisattva, as the Great Lord's Successor. And when I say "taught" I do not at all mean "have imposed upon him as a doctrine." I mean that the teacher should so live, teach, inspire, that his pupils accept the truth gladly—their inner natures responding harmoniously to the truth-note from without.

The Elder Brethren must be given Their rightful place in the everyday life of the world, a place from which They are far too much excluded at present, not because the world actually rejects Them, though it is true that the followers of one Great Teacher often reject His Great Brethren who have inspired other presentations of the one Eternal Truth, but because the world knows but "in part," speaks as a child and understands as a child. Is it not time, however, considering the terrible experiences through which we have passed, that at least the youth of the world put away childish things, to become seekers after truths, ignorance of which keeps most kingdoms of Nature in darkness and in sorrow? We live too much alone, when we might live as a happy family with our Elder Brethren—Those Who have trodden before us the road we ourselves are now treading—among us in Their due place, know for what They are and have been. Has there not been enough of loneliness for the world since last They moved among men, or since last one or another of Them visited the world to give it fresh impetus towards

the spiritual life? Is it not true that the acceptance of the need for Brotherhood involves in fact the completing of the circle by the conscious inclusion among us of the Super-Men? The spirit of Brotherhood is abroad, especially among the young. Does this not mean that the world, still, perhaps, more unconsciously than consciously, yet in definitely increasing consciousness, is approaching the knowledge that its present conception of Brotherhood is not enough, even as Nurse Cavell knew at the supreme moment of her triumph that patriotism was not enough? I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of that service which is perfect freedom; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.

Sometimes I am asked how I know that the world's Greatest live, on what grounds I am prepared to assert that They can be reached. If I answer that my knowledge is from my own personal experience, then the question comes: How to gain such experience? And part of the reply is: Disencumber yourselves of all unbrotherly superstitions as to ways of life. If you do not recognise that they are superstitions, or if you regard them as conveniences you are not prepared, cannot make the effort, to do without, then there is nothing more to be said. To find truth we must tread the pathway to it. You may continue to live in ignorance so long as shadows remain congenial, but there will come a time when you will demand the sunshine, and you will say: Let me shake off the darkness which I now see has been caused by the shadow I myself have made by turning my back upon the sunshine. So shall you find yourself conscious of Their abiding friendship in exchange for the lower satisfactions which for so long you have thought indispensable. I contend that either a majority of the world's youth of to-day, or atleast a not inconsiderable proportion, especially in India, is ready

to turn its back upon superstitions to which older generations still cling. I contend also that no teacher is a true teacher, is competent adequately to serve the younger generation of the present age, unless he has the courage to disencumber himself of superstition which are obstacles between those who are obsessed by them and the knowledge of the full implications of Brotherhood as I have stated them above. He must be young in heart and be at home in the world of youth.

My second point is that, just as we must extend our spirit of Brotherhood upwards, so must we extend it downwards, though the words "upwards" and "downwards" are by no means happy. We must realise our oneness with the Elder. This definitely involves the realisation of our oneness with the younger. The former depends upon the latter. Without the latter the former cannot be achieved. This does not merely mean that we must feel sympathy with, understanding of, those who temporarily fall by the wayside. How elementary indeed that should be, for we all fall by the wayside. It means also knowledge that the life in us is in the animal, in the plant, in the mineral, making that wondrous unity so often ignored because of distraction in its rich diversity of expression. The animal is our brother, to whom we owe compassion. The plant is our brother to whom we owe compassion. The mineral, too, is our brother, to whom we owe compassion. Reverence to elders, goodwill to equals, compassion to those younger than ourselves in growth, whether spiritually or merely physically. I do not want to be impatient or to ask too much, but I cannot help wondering, for example, how soon the world will have the courage to rid itself of the unbrotherly—cruel—superstition that flesh is a necessary article of diet.

Brotherhood with the lower kingdoms of nature is a fact of most significant importance. Hardly less than the fact of the immanence of the Elder Brethren does it re-orient our educational view-point, but I

have not the space to convey my conception as to that which these two facts involve as regards the re-orientation of educational principles, educational method, and the curriculum in all its parts. It may, however, be said generally that we are far too apt to consider education almost exclusively in terms of the mind, allowing to the emotions only a small and relatively insignificant place; and allowing the body, too, to be in subordination to the mind at a stage at which it ought to have first consideration. Let the contribution of brotherhood to education be the consideration of education in terms first and fundamentally of the soul; and of the mind, of the emotions, of the body, as the means to the end of the increasingly unrestricted functioning of the soul in the outer world. For, by considering education first in terms of the soul we give the necessary preliminary foundation of unity, we discover the universal brotherhood of Life—"upwards" and "downwards," upon which the inevitable superstructure of individuality and diversity must be built.

Third, I would lay stress on the spirit of Supernationalism. Education must cease to be jingo, narrow, patriotic in the sense of being antipathetic to other Nations, narrow in the sense of provoking and encouraging a sense of National and racial superiority, mischievous in the sense of extolling one religion at the expense of other religions, petty in the sense of declaring that the habits and manners of one civilised country are better than those of another civilised country. We have the duty of inspiring the children of a Nation so that they love their Motherland, so that they are proud of her, thankful to be born as her sons and daughters, eager to work for her and protect her. We have the duty of inspiring the youth belonging to any particular Faith as to the essential tenets, principles, of their Faith and intensely reverent to its great Founder. We have the duty of helping them to conform to all good customs prevalent in the land, to be good citizens from all

points of view. But we have not the duty of allowing love of country to grow into contempt for other countries, into any sense whatever of superiority. We have not the duty of allowing devotion to any particular Faith to grow into intolerance of other Faiths, into any sense of a superiority of one Faith over all the rest, its own Founder as the only true, or the greatest, Messenger from God. We have not the duty of allowing the young to be so much the slaves of their own customs that, by a curious psychological process, they drift into contempt for those who are the slaves of other customs.

We must begin to supernationalise ourselves without losing the value of the spirit of Nationalism. Indeed, for most, Nationalism is a necessary stage on the road to Supernationalism, and has its continuous purpose and power. But we must learn to begin to live in the relatively Eternal which is Supernationalism, as well as in Time which is Nationalism. We must start supernationalising all National heroes, Saints, Martyrs. We must start supernationalising History. Our Brotherhood of Nations must begin in the school, in every school throughout the world.

Fourth, Surge the association of the young to all possible extent with those common ideals, truths, facts, ideas which declare, by their very existence, the essential unity of life, but whose places are to-day far too often taken by ideals—if I may at all use the word—and distortions of truth and facts which call for unbrotherly conduct such as we see around us as between individual and individual, and between Nation and Nation. We must substitute co-operative ideals and ideas for separative ideals and ideas, truth for illusion. For example, a school which has not sensed the spirit of Supernationalism is in danger of its Nationalism, expressed in terms of patriotism becoming narrow, competitive, disruptive. Through common ideals, truths, facts and ideas in Culture, in Music, in Literature, in Science, in History, in fact in every subject of the curriculum, the existence of a

Greatest Common Measure of Life must be perceived through all external differences, must be built into character, and fashioned into brotherly purpose, so that existing differences, instead of killing unity, cement it in the recognition and acceptance of the domination of a mighty Common Goal over all divergencies and distinctions. The new world summons its youth to proclaim and serve the common ideals and truths of the one Life making these potent harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that universal Brotherhood, every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of Brotherhood so far as regards education must, in my judgment, be sounded as follows:

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by them.

2. The practical expression of Brotherhood in (a) reverence for Those whom we are able to recognise as our Spiritual Superiors, (b) goodwill to all without distinction of sex, caste, creed, race, color or Kingdom, (c) compassion for all sub-human kingdoms to the fullest possible extent, including under (a), (b) and (c) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which

means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contracted through the various subjects of the curriculum, recognised as a Greatest Common Measure of life, and realised to be bonds of brotherhood as between individual and individual, Nation and Nation, Race and Race, Religion and Religion.

The method? Let TRUTH, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let COURAGE, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let LOVE, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is LOVE, all-embracing and infinitely patient.

Let it be taught that all Life is LAW and JUSTICE, irresistible, yet infinitely compassionate.

Let it be taught that PERFECTION awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is ONE LIFE, ONE PATH, ONE GOAL. The one Life is from God. The One Path is through the four stages of Self-expression, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-Realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming to live among His younger brethren in all the kingdoms of Nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

THE RELIGION OF SOCIAL SERVICE

BY C. JINARAJADASA, M.A.

One of the striking symptoms in the world to-day is the increasing number of social workers in every land. In theory, each religion should, of course, produce large numbers of social workers. In practice, the religions of late have drawn men's minds to the problem of individual salvation and not the salvation of the community.

There are in the world to-day, thousands of men and women to whom the appeal for individual salvation has little reality, while any appeal for social service brings out their enthusiasm. This fact was noted lately by the Archbishop of York in England when, addressing the Church Congress at Sheffield last October, he said: "Men want a true religion as never before—that is the hope. They do not find it in the Church—that is the trouble. To put the matter bluntly, religion attracts; the Church repels. . . . It is the mark of the multitudes of men and women who are genuine seekers after true religion that they care less for individual salvation than for the salvation of the common life of man. They will not welcome any Gospel which does not help them there. They will turn away from a Church which seems to be concerned chiefly with its own interests as an institution."

This situation, which the Archbishop describes as characteristic of Christianity, is to be found in every religion. Each of the world's religions goes to-day along its own old groove, largely emphasising the doctrine of individual salvation, and making every effort to strengthen itself as an institution. But while it does so, innumerable social evils flourish in the community, and it is not unusual to find round the vicinity of temples, mosques and churches, terrible slums where disease is rife and where men live in perpetual ill-health. Therefore, as a consequence, large numbers of us, while devoted to our particular religion, find the need to create a new religion of our own, to satisfy a part of our natures which finds

little satisfaction in the religion of our birth. This extra religion so necessary for us all is the religion of social service.

Social service has the highest characteristic of religion, in that it represents a living ideal which is ever before the consciousness of the worker. It makes him see his relation, as a unit, to the community which is the whole. Consequently, in all his ambitions and aspirations he has a compass with which to right himself. Whereas the problem of man, according to theology, is briefly stated as "getting right with God," the problem to-day, is far rather that of "getting right with man." So profoundly inspiring is this new Gospel of social service, that not only does it draw out the best in each individual, but it also brings out the best in all humanity collectively. For, to-day, he who is truly dedicated to social service overleaps the barriers of race and caste, and greets with delight fellow servers from all faiths and lands.

Why is it that some of us find such deep inspiration in the efforts we are making to serve our fellow-men? I think one reason is that we are slowly coming to the realisation that in human nature there are wonderful capabilities of inspiration of which we have not dreamt ever before. We are slowly beginning to realise, some of us more swiftly than others, that in our fellow-men is reflected something of the Divinity to which our hearts are drawn. We have been so long trained by orthodoxy to visualise God as existing in some heaven or spiritual realm away from earthly conditions, that it has not occurred to us to think of Him as moving in our every-day affairs, and showing His Face through the faces of our fellow-men. But a veil is slowly dropping from before our eyes, and we are beginning to see that the spiritual achievements to which we aspire are inseparable from the discovery of the divine nature in all those who dwell round us in our work-a-day world. Happily,

we social workers do not quarrel about the fundamentals of our ideals of service, and so workers who believe in God and workers who believe in no God at all, work side by side in the common service of man. But, to us, personally, what joins us in one common band of service is that, intuitively, we are beginning to realise the Divinity latent in man, and to delight in its revelations.

This new extra religion of the world is a great gospel which will bring all mankind to work together towards one common aim. But before the world can be put right, each one of us must put right his own little world in which he lives. We must not make the mistake of dreaming of large ideals of service, while we are blind to the little ways of service near at hand. Often we denounce a municipality for its dereliction of duty in the matter of keeping the city clean, while we allow the drains in our house to be clogged, or our back yard insanitary, and a little attention to that part of social service will keep at least our drains and our backyard clean, whatever our neighbours may or may not do.

Nor must we make the mistake of thinking that social service is limited to service of man. To me all service always is service of God, and so He is to be served wherever He manifests Himself. Therefore, we must

not forget that God's life is manifesting also in animals, and that an essential part of social service is the abolition of every form of cruelty to animals.

All ways of the service of God are inter-related and react on each other. The more we work for the service of the animal, the more we shall find it easier to serve our fellow-men. Similarly, the more we can serve man, the fuller we shall be able to serve God.

One beautiful aspect of our extra religion is that it never leaves us, but feeds our natures all the time with the riches of a great imagination. A few minutes' meditation each day on what needs immediately to be *done* brings at once to the mind a dozen ways of working. If in these days to some of us God seems far away, while man seems very near, I take it that God desires to approach us more swiftly in His Immanence as man, and less in His Transcendence as Absolute Divinity.

When we have discovered for ourselves that the "socius," or our neighbour, is none other than God himself, a social service ceases to be a gospel which we have received from another, and which we profess as a creed, and becomes the true expression of our inmost nature, which is inseparable from the transcendent nature of God.

—*Brotherhood* LEAFLET IN ENGLAND

THE VASANTA STAR COMMUNITY ADYAR

BY S. RAJARAM

This community of a few Star and Theosophical families and members was formed on 11th May 1922, the Vaishak Full Moon day of the year; and its first anniversary was celebrated this year on the same day. It commenced with two members and a family and now consists of 21 members including three families, Brahmanas and Non-Brahmanas as they have been classified in South India in recent years. First of all, it must be understood that the name "community" does not imply anything beyond its natural meaning—*viz.*, a body of men and women

living in the same locality with a definite common aspiration, the aspiration of fellowship in common service to the ideal we all of us cherish. It has nothing to do with communal "bias" and "interest" ordinarily associated with the word. As a matter of fact, it is an attempt to restore the natural meaning to the word by a life illustrating it.

The attempt to live a community life was inspired by the recent writings of our beloved Head of the Order, J. Krishnamurti, in the *Herald of the Star*.

His remarks in his editorial notes for April 1922, set us thinking seriously. We were told—"I have already mentioned in my editorial notes that the Order all over the world should, in my opinion, start centres where an attempt at Communal life should be made. It is with immense pleasure that I note the existence of such communities in Switzerland, Sweden, Belgium, and quite recently in Italy. I am certain that these communities are started, not with a desire to demonstrate the correctness of a pre-conceived theory, but in order to solve certain pressing social problems through experiment. Hence I have called the work experimental." The necessity for starting a communal life of at least a few members and families was convincingly placed before us by our respected Brother T. Ramachandra Rao, well-known in Theosophical and other circles for his exemplary life of long and tireless service in the cause of the Great Ones, even at his present age of 72. We were reminded of the following words of the Head "I do not see why certain Star members who are friends and tolerate each others' presence, instead of living in separate homes and keeping different establishments, do not live in one commodious house, certainly more comfortably and with less worry. Of course it would have its disadvantages but we must sacrifice in some ways in order to gain in others. This experiment might be tried and if it succeeds as it has succeeded in one case, many others will follow eagerly." The Secretary of the community Bro. C. Subbaramayya had been maturing the idea since his retirement from Government Service in 1920; and with the impulse definitely given by Mr. T. R. Raoji the idea took shape in May 1922 as an experimental measure.

One may ask what the definite objects of the community are and the rules and the programme by which the members expect to attain the object of the ideal. We may at once say we have no definite code or formulated rules to refer to. As the Head said "it would be fatally easy to become a

real body corporate by laying down a certain definite programme dealing with life's problems." "Surely sublime language does not render a man holy and just; but a virtuous life makes him dear to God." The dominant idea was to try to realise to some extent at least the gaining of the right attitude towards this essential activity of experimenting in the communal life, having also in view the high and perfect scheme of the distant Californian Community so wonderfully sketched in the beginnings of the Sixth Root Race by the Great Seer, Bishop Leadbeater. We were definite only about one thing; and that was having Mr. T. R. Raoji as the father of the community, leaving all details to be examined and worked out as we gathered experience. In this, we were supported by the following remarks of the Head—*Herald* for Feb. 1921—in respect of the community in Switzerland. "Each guest pays, and in a year's time it is going to be practically self-supporting. The guidance and the practical policy of this large estate is left in the hands of one man and his word is final. There are no quarrels in the community, and everything is running most harmoniously. I write this as I want to point out that a community composed of both men and women of different temperaments and naturally having diverse opinions and agreeing on some fundamental ideas of life can live together harmoniously and tolerantly."

What has been our experience during these sixteen months? They are varied and interesting on the one hand and difficult and trying on the other. Those who are not Hindus may not easily recognise all that have been dividing us for ages, caste from caste, sub-caste from sub-caste, community from community, due to different and well-defined customs, rites and ceremonies, dress and manners, languages and modes of life. We count amongst us the Brahmana and the Non-Brahmana, the Telugu and the Tamil, the Vaishnava and the Smartha, the Maharatta and the Kanarese. Numerically small, we have yet representatives of all

these distinctive groups. Ordinarily these differ extremely in habits of daily life so much so, you can never see a Vaishnava dining in a Smartha's house nor sharing in his own house his meal with any other (unless a very close relation) in the same spot, let alone the question of interdining with other than Brahmanas. The observance is very rigid among the ladies. No doubt, long standing membership in the T. S. has softened rigidities to a large extent but only theoretically. For, there are still orthodox members who, while agreeing with the liberalising tendencies of the spirit of the age, would excuse themselves as being too old to change, and would stop with blessing us, the reckless go-aheads. There are others who pitifully look at us who have taken to strange and unfamiliar, therefore disintegrating paths of life. Still, life at Adyar has great advantages and even the weak are given strength to take to the yet untrodden path so well received intellectually and so remote from practice. True therefore to our inspiration and strengthened constantly by the one-pointed direction given by our venerable father Mr. T. R. Rao, we have gone on sometimes losing enthusiasm, never losing heart. We have a common kitchen and a cook. We share the expenses *pro-rata*. Our experience in the matter of arranging for the various tastes and habits, despite small difficulties, have been very interesting. We have to some degree learnt to put up with inconvenience; and I believe they have rubbed off some of our angularities in taste and temper which came into bold relief, due to close contact. All these have been valuable.

We have yet to solve one great problem—economy. Individually, we were not having separate cooks and servants; we were not rich enough to do that. An average Hindu

household does not go in for those which it can do without. A common kitchen with a cook, having also to attend to individual 'necessities' cannot therefore be expected to contribute to economy. We are at the moment engaged in a careful scrutiny of the conditions.

We have no 'home' yet to call our own. The common kitchen and dining became possible owing to the willingness of one of the members to share his small residence *Chitsabha* with the rest of the community for these purposes. We do hope that ere long we will be able to have accommodation sufficient for all resident members to live together.

We have to some extent the will to attain our goal but as to the means that ought to be employed in the attainment of that goal we have not definite ideas or adequate resources yet. We are, however, strong in the hope that means will soon be found. We have seen the advantages of "nurture" in the community life to which our 'natures' have lent themselves by what we believe to be an inner recognition of the ideal. We have had the privilege of receiving the Protector of the Order and her blessings. She advised us to be cautious in the matter of expansion having regard to the difficulties of the experiment. Our respected Brother C. Jinarajadasa has similarly encouraged us, warning us at the same time of possible physical troubles in a measure of this kind which is the first experiment in this country. All the same our confidence in the intrinsic worth of the effort is great, our determination to achieve the goal is strong, and our trust in the loving guidance of our father and the blessings of the leaders is unshakable. We hope to succeed.

CORRESPONDENCE

It will not be untrue to say that as our membership in India stands to-day the majority—I am open to correction, if I be wrong—consists of those who are English educated, and rarely ever among our members do we find one who in spite of lacking this English education, is active in the right sense of the word and in the right direction and takes his membership seriously as our Head would wish us to do. And this is but natural considering the fact that whatever literature we have, we have in English and it is through this medium alone that we can get at the thoughts and directions of our leaders. Lately our Head has begun to give

his valuable discourses in the Editorial Notes of the *Herald of the Star* but it is the English educated only who can profit by these.

We are grateful to the Powers that be for having placed us in a position where we are able to gather all this knowledge and act up to that, but I wonder if we ever imagine the lot of those who are not so placed. The teeming millions of India are either unlettered or know their own vernaculars only. These either know nothing of our principles or the few who do know anything, have only a vague and second hand information which is often misleading and does more harm than

We are out to prepare the world for the Coming and this can never be done, I venture to think, to any appreciable extent until we, who have been drinking deeply at the springs of knowledge tapped by our leaders without passing it on to these our less fortunate brethren, realise our responsibilities in relation to these people who are shut out simply because they do not know English.

India is a land of many languages but we can for our purposes divide them mainly into two, *i. e.*, those that have their origin in the Dravidian mother language and those others that claim their source in the Aryan. The former are restricted to the Madras Presidency but the latter are spread all over the rest of this big continent. The South is already astir, so I do not propose to say anything about the Dravidian languages. Among the Aryan languages, Hindi or Hindu stani as it is often called is the most widely known. It has a script which with slight variations here and there has been adopted in almost all the Aryan languages. It is the language through which alone it is possible to reach the majority of the people; and yet we find it is the poorest in the matter of Star literature. It needs cheap

leaflets and pamphlets and above all a journal which would disseminate all available news about the Star, tell its readers what our leaders have to say on the subject, put before them facts about the Coming in the way that appeals to them most, help to broaden their views, throw Starlight on the topics they are interested in—in a word bring with it a Star atmosphere and help them to look at the world from the Star point of view.

Attempts have been made in the past in this direction but owing to something or other (mostly to want of funds, I think) they have never yet succeeded. Efforts are still being made, I understand, to start a magazine in Behar but so far it has not yet materialised. I would suggest, with your permission opening the columns of your valuable journal for correspondence on this subject. I am sure members would like to do their bit in this direction and they must have been waiting for some such move. What we want is offers of contribution both literary and financial and some body to take charge of the editorial work. I daresay someone will be found at the Headquarters to take up the work temporarily until a competent editor is found. A SERVER

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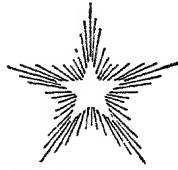
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The object of the Order is to proclaim and prepare for
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Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab.)

Acting Editor: B. RAJAGOPALAN, M. A.

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

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addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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To the Youth of the World

By G. S. Arundale, M.A., LL.B., F. R. Hist. S.

MY BROTHERS,—I stand before you to-day to ask the Youth of India, the Youth of every country in the world, to keep pure and unsullied that Universal Brotherhood which is part of their great heritage of truth, and of their great message to the world, to purify the world of all that unbrotherhood which has made the darkness, so that Brotherhood, which makes the Light, may step into its own.

I call upon Youth the world over to remember that it is not they who have made the misery, the sorrow, the despair, the hatred, the suspicion, the distrust, the wars, the devastations. Who then has done these things? Let there be no answer to this question. There shall be no recrimination, but there shall not only be an uncompromising condemnation of the wrongs that walk unashamed abroad, there shall be the strong will to turn the world from wrong to righteousness—a mission, a quest, in which all youth shall join in comradeship and loving trust.

Religions separate us. Races separate us. Nationalities separate us. Customs and opinions separate us. Pride separates us. Competition separates us. These things shall cease to separate us; for while some of us may live in one religion, some in another; while some of us may be of one race, others of

another; while some of us may be of one Nation, others of other Nations; while some of us may cling to one custom, one opinion, others to other customs, other opinions; while all of us have pride in certain things which seem to us of the essence of life; all of us, too, may, and shall, if we are young of heart, be we old-bodied or of youthful form, use these differences for individual growth alone, whether of our individual selves, of our individual faiths or of our individual Nations. For the rest, we shall live in the world wherein these differences are not, the world of the One White Light, whence worlds of color are reflected, that we may learn of the infinite divergencies which themselves seem mutually antagonistic, but which, from the world of the One White Light, are known to be complementary.

Young men and young women, you all who are young of heart, wide-visioned: Realise that it is not you who have made the world's problems as we know them to-day. You have not caused the poverty, the hatred, the mistrust, the strife, the sorrow. These are the debts you have inherited, not debts you have incurred. Yours is the duty of beginning to pay off the debt, by very reason of that Universal Brotherhood which—whether you realise it or not—is the Note you have to sound by word and deed throughout the

world, that harmony and peace may be restored.

Young men and young women of India, young men and young women of Britain, of Australia, of Canada, of New Zealand, of South Africa: Among your elders there lives much discord, so that the great Indo-British Commonwealth—a potential gift from you all to each component part and to the world—stands in grave peril. I exhort you to look upon the problems which threaten the Commonwealth's existence as capable of instant, or at least of speedy, solution, do you but apply to them your panacea of that Brotherhood which means Justice, Equality, Mutual Respect, Unfailing Sympathy. The panacea of the old world for its problems was prejudice, which they mis-called Right, and sought to achieve with Might. And the result is seen in graves, in fleets and armies, in wars, in retaliation, in earthquakes, and in epidemics. Your panacea, O young of heart, is Brotherhood, which you shall enforce, achieve, through Love.

The Kenya problem—to take an example, I happen to be speaking in India—has not been made by the youth of Britain, of Australia, of Canada, of New Zealand. It is not your problem, young men and women, though it may become your heritage. Let it not divide the youth of India from the youth of the rest of the Commonwealth, as it has, perforce, divided their elders. In the world of Youth there shall be no Kenya problem, for I declare that the youth of to-day throughout the world are awake to take their duty of crusading against wrong, of going to the root of it, and of plucking it out by the roots.

If the Kenya problem exists, young men and women of India, it is despite your comrades overseas. And I ask you, therefore, while condemning the wrong, as wrong should always be condemned, while fighting against it, if such duty comes to you in one shape or another, to remember to keep pure your love for those of your own generation, be they ever so much separated from you by differences of Race, of Nationality, of Faith. Your patriotism for your Motherland must merge in your patriotism for your own generation—the new patriotism of the new world. Love of country will not become the less, but rather the wiser; for those elements which destroy Nations will thus have been purged.

Do not be led astray by those who cry to you: My country is enough for me. Your Motherland is much, indeed. Love of country is a precious virtue. But the Motherland is not best served by those who would exalt her at the cost of justice, whether to individual persons, or to other Motherlands. We must make our Motherland respected, for she is as our Mother; but we kill her as we make her feared, or if we steal that she may become rich, if we steal the rightful greatness, the rightful respect and dignity, the rightful liberty, the rightful peace, the rightful wealth of other Motherlands, in the vain and wicked belief that thus our own country grows great, free, peaceful, self-respecting, rich in the material things of the world. Thus have Motherlands fallen. Thus shall they fall again.

Some Nations in the world have pre-eminence over other Nations. Is it a pre-eminence in Service, or a pre-eminence based on Might? Have they

the right to be pre-eminent or but the might?

Some Nations in the world are in the background. Are they in the background because of injustice within their borders, which makes them as a house divided against itself, or are they in the background because of injustice from without? Or may both causes be true?

Young men and women, you who belong to Nations called pre-eminent, it is your mission to maintain their pre-eminence. But you are faithless to your youth save as you make your country pre-eminent of right, and not of might.

Young men and women, you who belong to Nations in the background, it is your mission to root out the injustice within, and to know that, as for the injustice without, your fellow-citizens of the Nation of Youth will have none of it, have no part in it.

If a country suffers from injustice without, let the youth of that country, advised by those of its elders who themselves are young in heart, and who are full of understanding and world-wide sympathy, proclaim to the youth of the country which inflicts the wrong that there is a gulf of wrong between the two countries. Let then the youth of the offending country, as they see the offence, declare it to their elders, sending to their comrades of the country wronged a message of sympathy and understanding. Let wrongs between countries be proclaimed, and admitted among their youth. Thus shall the heritage of debt grow into a force towards Brotherhood, and though the unjust country be divided against itself, the elders for prejudice, the youth for justice, yet, as

youth begins to assume its responsibilities, shall it some day cease to stand for might and privilege, but instead for right and duty.

Young men and young women: Begin brotherhood with those who need it, with the outcaste, the untouchable, the sinner, the miserable, in ever-widening circles of expression. Upon such brotherhood build your Nation-Brotherhood. And while so doing, remember that you belong to a wider Brotherhood of which your Nation-Brotherhood is part, to the Brotherhood of Youth. Allow naught, I pray you with all my heart, to dim your faith in that. Differences which have seemed insuperable as they have been handled by older generations are *not* insuperable there. Everywhere youth is eager to understand and to co-operate. Let no quarrels begin, or be perpetuated, in the Brotherhood of Youth, lest their world be infected as have been the worlds of their elders.

If your elders cannot come to agreement, why should not you? If your elders cannot understand each other why should not you? Shall disagreement, discord, misunderstanding, last for ever? Let the eyes of youth look upon youth everywhere, not with distrust and suspicion—these are of the present and of the past—but with hope and trust, for these are of the future, which is the Kingdom of Youth and the salvation of the world.

Youth is Hope. Youth is Understanding. Youth is Compassion. Youth is Generosity. Youth is Forgiveness. Youth is Love.

Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away, and solidarity emerge purified, omnipotent. FOR EVER AND EVER, AMEN.



M. Subramania Aiyar

Joined the ORDER OF THE STAR IN THE EAST when it was established in 1911

Received Certificate of Membership from the HEAD of the ORDER on the 28th December, 1911, at Benares.

Held the Office of the Organising Secretary of the ORDER in Burma for five years from 1912-17.

Acted as Adyar Star Group Secretary in 1919.

Holds the Office of the Divisional Secretary of the ORDER in the South Tamil Districts and Ceylon since January, 1922.

THE OUTLOOK

BY THE EDITOR

This number of the *Brothers* deals in a large number of its pages with the Youth to whom ideals and the future appeal more readily than to those older people who have to think of circumstances and difficulties which obstruct them in their upward path. We give honor to Mr. Arundale's article "A call to the Youth of the World," as it ought to be the text for every Star member to follow in his daily life. It was an address which was read for Mr. Arundale, who was then suffering from a bad cold, by the Protector, at the Gokhale Hall, in inaugurating the Brotherhood Campaign in Madras. This powerful article, it is the duty of every Star member to spread broadcast, especially amongst the younger generation.

Mr. Oscar Kollerstrom's address to the Adyar Star Group on the 11th September, is printed also in this issue. It is not a complete report, or even a revised report, but our readers can form a small idea of what the speech must have been from the address as it is printed in these pages. Our readers must have already known Mr. Oscar Kollerstrom as the founder of the ORDER OF THE NEW AGE in Sydney of which Bishop Leadbeater is the Patron.

* * *

Mr. Tristram also writes about a similar movement started in Europe in the Vienna Congress, and as Mr. Oscar Kollerstrom is now there, fresh developments must have taken place there in connection with organising the youth for preparing the world for the Coming World-Teacher.

All will be pleased to hear that efforts are being made to bring out an Album containing the portraits of our Protector representing her at various periods of her life and in her varying capacities. It is expected that it will be ready by Convention time, if everything goes well. The price will be somewhere near Re. 1-8. It will be a good thing for our members to have an album where they can enjoy the pleasure of looking at the face in different ages and in different settings of one who has done and is doing immense work in prepering the world for the coming civilisation.

* * *

A well-wisher from Bangalore has sent a small contribution in response to a letter which appeared in our Correspondence columns regarding the starting of a Hindi Star journal. It is a good sign that a member from the South should feel at one with our Northern brothers and try to help them in starting a very necessary and important piece of work. We hope that our Star members in the North will concert measures to see the speedy birth of a Hindi Star magazine, for helping in the propaganda of the all important message by which we are profitting.

Especially does it become necessary to multiply the number of means by which we can reach the vast multitudes of people, as our leaders are pointing out very frequently that the Coming now cannot be far delayed. Not only as a means of propaganda, but as a

method of reaching the distant members of our organisation, are journals eminently desirable. For example, our Protector and our Head and others who can speak with authority are laying much emphasis at present on self-preparation and on trying to tread the path of Holiness and to come into closer contact with the Occult Governors of the World, so that the preparation of the outer world might go on

more efficiently and more quickly. A duty is owed to the distant members who cannot realise the immensity of the work and the responsibility which is theirs, as people nearer the centre can ; and this duty can be fulfilled only when the Magazines of the Order from the *Herald of the Star* and the *Brothers of the Star*, to the smallest Star Vernacular paper are popularised and made to reach an ever widening circle of readers.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

The Congress at Vienna is over. Great things must have happened there and we feel it so. We wish we had eyes to see at this distance what really happened there. From there news comes but slowly to us. But what little we have heard so far heartens us for renewed and determined efforts. At the Congress in Vienna, that centre of western culture and fashion, sufficient force has been called down and gathered by all those who made it a unique success which will help us along our appointed tasks in the Order. The same force will also help us in spreading the Message of the Order provided we become worthy channels of communication. The reservoir is full once again, and what of the communicating ducts?

It is with regard to the capacity and cleanliness of the latter to which our revered Head made it a point to draw the attention of the gathering he had to address on more than one occasion. Self-Preparation for him is the crux of the whole spiritual problem of the world. It is the pivot on which revolves our future and the future of our humanity. That is the problem of

all problems. This truth he spoke simply. He spoke magnificently, as all who read his speech in the *Herald* for October testify. True, the cause of our ills is in ourselves. So let us first attack the root.

This is important because even now we are engaged in pruning here and there, to remove a bunch of leaves or a branch which shows signs of unhealthiness. We think that something external is its cause. It is not so. The cancer is seated at the very core. It is eating up the young and active cells and is sucking up the nutrient solutions. Through neglect it has spread all over and will contaminate our neighbours if we do not kill off the diseased organism. Hence the attack at the roots. Let us lay bare to our own gaze our thoughts and emotions which impel us to act.

This is an easy process. At least it ought to be so. Within the safe and secure precincts of our own silence and solitude let us carry on this self-examination. I hope that none of us are afraid to face the nakedness of their own beings. With determined fingers let us point to the diseased parts. Let us at the same time remember that

there are parts of our nature which are sound. Above all, let not our self-dissection, our self-analysis, our auto-examination sink into the pit of morbidity. In us there is a fragment of the Divine enwrapped, struggling to grow into freedom. We are fundamentally Divine. We are fundamentally Gods if we could but realise it. We are Gods fallen, trying to rise to our full stature through all manner of means. No endeavour would be too great, no obstacle too stiff to overcome in our climb upwards. Are we convinced that the end is worth the effort?

Moreover, it is not a lonesome journey. There are many like us, struggling alongside of us. There are a great many walking along the rugged road left behind by us a long while ago. We can see them if we look back and down into the depths of the valleys. They are cheered by our presence higher up. They are struggling up manfully. They will catch us up if our determination flags and they might even outstrip us. This is not the time for us to rest. We must put all our strength into our final efforts which will take us to the Feet of Those Great and Holy Masters where we shall have ample deserts to our labours. We must be like the well-bred Arab horses which, when they are almost on the point of falling due to exhaustion, start galloping in a final effort to reach the goal.

But, look ahead! There is courage and comfort for us. Some are still struggling in front of us. They are a sturdy lot, the beacon to us to follow on. We can yet see them. They have not yet taken the turn, the big bend in the path which hides them from us for a time. They are anxious that we should get along. They look back at us as

much as to say: "We shall wait for you, our brothers, for we all share a common triumph." Only, they are anxious that we should climb quicker. They see the fringe of the beautiful vision that awaits them soon—as soon as they reach the top. Are we to keep them waiting by our sloth and by our want of effort? Are we so cowardly that we let ourselves be outstripped by those whom we ourselves helped to climb? I am sure of the answer that each member of our Order would give. The answer that could only come of brave hearts. We are not going to give up the struggle and more. We are going to enlarge on it by renewed efforts.

Brothers, with such determined and loyal followers our Head might work wonders with this Star Order. You cannot sufficiently imagine how anxious he is that we should get along the Path and stand in the presence of the Coming Lord Whose sight dispels all darkness in us and gives us strength to bear the life's strivings cheerfully. He is even willing to help us to show us the Path and quicken our progress, if we only accept his guidance in the whole-hearted way in which it is offered. In the spiritual world time is reckoned differently. Each day is counted as an opportunity given us to utilise to help others. A day lost is, therefore, an opportunity lost. But the great Masters give us many opportunities to try us whether we seize others in case we neglect a few. Their love for us is unbounded and in its plenitude to help humanity, we are told that the approach to the Path of Holiness has been made less difficult. Many workers are needed. Many helpers are required. The mass of human beings to whom the Message of

the Coming should and ought to reach is very large. There are very few efficient hands to carry this Message. Hence the necessity to draw closer to the Great Ones even those who have many weaknesses but are crowned with one outstanding virtue which is of the greatest service to Them. This then is just the time for us to forge

ahead. It may be, that you are aware that a thing like this happens but rarely in human affairs. It must indeed be our good Karma that we are living physically at such a momentous period. Nothing else should matter now except His service if our belief in the Coming has passed beyond being a belief and has become a reality to us.

AN ADDRESS TO STAR MEMBERS

BY OSCAR KOLLERSTROM

(*Unrevised*)

Brothers, I want to talk to night about the subject of the 'Unseen Hosts of Nature,' the great Devas and the Angels and their relation to the Coming Lord, the World-Teacher. First of all I wish to talk to you rather generally about them, their life and their work. I have been very greatly privileged in this incarnation in having a certain amount of psychic power and also I have come into contact a good deal with others, who have similar powers, and we have, more especially one or two, formed little groups and gone about and tried to get into touch with those great Unseen Beings and to communicate with them, and we have been to a certain extent successful. We have found that they are very different in some ways from the ordinary conceptions about them. Now I wish to tell you a few general principles that have interested men's minds. Now there is one particular that strikes me about them and that is they are influenced a great deal by the new change that is coming over the world, not only in the physical world, but also in the higher worlds. There is a big change taking place, a great awakening in all the human sides of life and a changed attitude of life, a new outlook altogether. This new outlook, this new change, is manifesting itself in the lives of these great Angels

and Devas and nature spirits also. We find that here in the world, there is a growing idea of community and community-life and co-operation, and similarly we find this co-operation in the life of the great Angels. This sort of co-operation and ordered service manifests itself in various ways. Of course, in religion it manifests itself through ceremony and individual worship, and we have the same manifestation of it in the Angelic world. We find that the religious part of their life is merely devoted to religious work, and its development has largely become ceremonial in form. They are in that way, by co-operating in service, introducing an entirely new spirit and definitely bringing down a different kind of world.

Now this new spirit is, of course, part of the great preparation for the Coming of the World-Teacher. So not only have we a new spirit among men, but a new spirit in the angelic kingdom, so that the angelic kingdom is taking very much more interest in the human and they are trying to influence us, to help us. They are helping us also in our religious life and are looking in the near future to co-operate with us. All this is in order very largely to prepare the way for the New Age, which will be visualised by the Coming of the Lord.

Now because of this mutual co-operation between the two kingdoms, many things are being made possible which were not possible before. For instance, in our religious ceremonies, these great Angels come to us as they have always come to help us in our doings. They are now coming to us in a larger way. Previously they were merely coming as a Teacher might come to teach a child, now they are coming also with the idea of a friend coming to visit a friend. Both ideas of teacher and friend are welded into one very beautiful desire to help us.

There is a great fellow-feeling towards each other and they are now beginning to share that fellow-feeling with us to some extent. Some of you might have read of the vision of one of the Protectors of the Order, C. W. L., a vision of his of 700 years from now. There we have a wonderful system of co-operation between the angelic and human kingdoms in mutual devotion, in mutual help and religious devotion. If we bear that vision in mind, it will help us a great deal to sense the new attitude, the new outlook which is only just beginning.

The Angels are channels for the power of the World-Teacher. For it is through this aid that we are able to do this wonderful piece of work, which shows a definite tendency towards co-operation. As you all know, they have a life of their own, very much separate from ourselves. They have all sorts of things of their own to do and have much work and a great deal of ordinary life in the same way as we have in our lives. They exchange conversations in terms of music or art or anything beautiful of that nature. There are musical Angels. There are Angels inspiring human beings and Angels who having absolutely nothing to do with us, keep wholly away by living a life of their own. We have every sort and every type of Angels, influencing a vast State and a whole country, and similarly we have Devas who overlook different parts of the sea and under them are lesser beings, having various parts of the sea or land. They have

thus divided the earth into different little territories, and finally we come to the individual Deva, who overlooks a number of nature spirits, who regard him as their father and yet as also their spiritual father, their teacher. These little family parties are, as it were, helped as a guru might help his pupils, by this particular Deva. He watches over them and helps them. They develop along their own line of development. Their life is entirely a life of joy and they express themselves through something beautiful and happy. We have to realise that that makes them entirely of a different nature and entirely of a different disposition from anything in the nature of a human being or any kingdom which reaches up to the human kingdom. They follow fundamentally different principles and, therefore, they are fundamentally different people.

Now I should like to tell you of one particular Angel with whom I came into contact. I know Angels of water and air, and Angels of religion, art, music and beauty. But each one of these has something of the same nature about him. There is something which suggests the mystical touch very strongly to us and, therefore, this mystical touch manifesting itself in their religion, produces a very different type of religious worship. Their worship is essentially a worship of the joy of life and their whole life is, therefore, one great beauty of life and devotion, joy and happiness and rejoicing. At certain times they gather together and have very beautiful and marvellously inspiring ceremonies, entirely different from the human.

In Sydney, there is a great harbour, the most beautiful harbour in the world, and watching over the life in this harbour, not only the life of human beings around him, but the life of all the other little nature spirits under him, and all the elemental essence and also to some extent the life of the Angels from the far shores, there is a great Deva. This great Deva watches over this harbour, and has a most wonderful ceremony. He is

most particularly along the ceremonial line, and therefore, develops a different touch of ceremony every month, something to suit him. He is always trying experiments to give expression to his own creative activity, creative desire to produce something beautiful, with a very very spiritual tendency in them. They are fundamentally all of them artists, in creative pictures, artists in their whole life, and, therefore, this manifests very strongly in their religious life, and this particular Deva, being on this ceremonial ray, has very special aptitudes for this sort of service, and not only religious service, but also the manifesting of creative art.

It was full moon day and the sea rose up in a most marvellous way. We looked out on all those wonderful objects of silver and blue and heard all the thrilling shimmerings of water, which made every sense of life thrill through the most wonderful scenery, such as is not seen in any part of the world. We looked at this tremendous beauty of the sea and this beautiful evening seemed like the worship of all nature at the feet of its Creator and we poured ourselves into the life of the rising waters. We poured ourselves into it, feeling ourselves to be at the feet of the Coming Lord, and, therefore, we were merged in harmony with the beauty of nature, and when we looked into the waters, we felt that there was something going on in the higher world; we felt it as part of the beauty of the whole of nature and there we saw this mighty Angel, formally, as it were, spreading his consciousness all throughout the whole of his domain gathering himself together in form. He was wonderfully beautiful, a great, attractive figure, one suggesting tremendous vigour and enthusiasm and life.

From this water, all the nature spirits and the lesser ones seemed to dance with such joy that they poured a life of tremendous peace. Then there came a moment of peace and then one of the most wonderful things that I have ever seen in my life, took

place. From that mighty water overflowed the life of the World-Teacher, the life of Christ, of Shri Krishna and from the heart of the temple came His Benediction and it came down in a great shower of Light. And this great Angel of the harbour taking his great share in it, rose up to pour it upon the whole of the city of Sydney and then seeing us and knowing us verily, he took us along as links between himself and the human kingdom.

The more we harmonise ourselves with the life of nature, and most especially, the more we interest ourselves in the beauty of the world, the beauty of nature, the beauty of human creative activity, the more we put ourselves into harmony with the spirit of all joy and beauty, which is the life of these hosts. And so I emphasise the importance of creative activity, throughout, more especially through the beauty of music, through the beauty of poetry, the beauty of painting and sculpture and not only through such creative activity, but also in productive faculty, through writing poetry, through playing music and through all activity which expresses beauty in the world. When we get into greater harmony with these Angels and thereby be their channels for this outpouring of higher forces it makes one able to prepare the way for the Coming of the World-Teacher and not only does it make us better channels, but, when the world has to some extent got this new spirit, the latter will be able to give His message and, therefore, we must try to feel something of the beauties of nature in all her greatness. Realising this tremendous force is realising the life of the Logos as it manifests here and trying to let that throb through us and our lives. Put ourselves into harmony with the great promising force of things and then we shall be definitely helping to prepare the way of the Coming Lord. Let us try in all our paths to achieve the spirit of the Lord of Love, and the Lord of Love and Joy will be able to come to us in our hearts and we shall know him when He comes to the World as a Teacher.

THE EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

BY LEONARD TRISTRAM.

I have been asked to write a short article upon the Youth Movement among Theosophists in Europe, which started such a short time ago, and which has already achieved such a remarkable success.

The first steps in the promotion of the Movement were taken by Mr. T. C. Humphreys in April this year, when he formed a Youth Lodge in connection with the Headquarters, in London, of the Theosophical Society in England. The first regular meeting of the Lodge was held on June 15, when Mr. Jinarajadasa presented us with our charter and gave us a magnificent address. Mr. Krishnamurti addressed us shortly afterwards, and consented to become a Patron of the Lodge. It was resolved that Mr. Kollerstrom should also be asked to become a Patron.

It was a remarkable fact that the Objects of the Lodge as originally drawn up by Mr. Humphreys were practically identical with the Objects of the Young Theosophical Workers' Movement in Sydney, although he had no knowledge whatever of this Movement until Captain Williams arrived from Australia in the middle of June.

The Objects of the Youth Lodge are at present as follows :

1. *Youth.* To provide a corporate voice for the needs, ideas, and methods of the younger generation in the Theosophical Society, and to provide new and up-to-date methods of spreading Theosophy.

2. *Service.* To serve as a training ground for administrative office in the Theosophical Society in the future.

To make Headquarters more efficient as such by providing trained voluntary helpers who will work under Headquarters Staff wherever needed.

*To combine Service with Business Efficiency.

3. *Research.* To provide study groups, to carry out Research in problems of the day, and publish such results to the Society.

To carry out experiments wherever possible in an endeavour to corroborate scientifically the theories put forward in Theosophical Literature.

To study all branches of Art, and the relationship between them, in the light of Theosophy.

4. *Internationalism.* To foster a spirit of Internationalism and to set an example of World Citizenship. To this end to co-operate with all movements of whatever kind which have as their aim the realisation of Brotherhood.

We were allowed to hold our weekly meetings in the Members' Room at Headquarters, and we were also allowed to hang our charter in that room.

On June 15, Mr. Humphreys was elected President of the Lodge and a Committee was appointed.

It was remarkable what a quantity of work poured in to the Lodge within the first few weeks of its existence, which only showed how much an organisation of this kind was needed. Among the various activities were the provision of Stewards for the Queen's Hall meeting on India; the provision of Lecturers or Representatives on the platforms of various movements which we thought ought to be encouraged; the opening of correspondence with isolated members, and with members in foreign countries; and the re-cataloguing of the Reference Library at Headquarters and the re-arrangement of the books therein. Great plans were also made for the real start which was to begin in October. With regard to Object 3, Research, the first Transaction of the Lodge is shortly appearing in the *Theosophist*.

This was the condition of affairs immediately previous to the Vienna Congress. Before the Congress, hopes had been entertained of starting similar movements in other countries and some correspondence had been entered into on the subject, but

when we arrived in Vienna it became quickly apparent that nearly all the young Theosophists in Europe had had exactly the same idea. Under these conditions it was extremely easy to get a movement going on a very large scale, and after many meetings had been held and much discussion had taken place, the European Federation of Young Theosophists emerged in triumph. Mr. Krishnamurti was elected President, and Mr. Humphreys the Treasurer. A Secretary and some other officials were also appointed. It was decided to call the organisation "The Federation of Young Theosophists" instead of the "Young Theosophical Workers," and communication

was directed to be established with the Young Theosophical Workers in Sydney in order that the two Movements might be correlated, and also with a view to alteration of the name of the Sydney organisation, if the authorities there approved.

Eventually about 40 people engaged to form Lodges of the new organisation in as many different places in Europe, embracing practically every country. So many people being gathered at Vienna matters could be arranged in a day which at any other time would have required years for accomplishment.

Matters were at this stage when the writer sailed for Adyar.

IS A WORLD TEACHER COMING ?

(The following has been sent to us for publication. It is a reply to a criticism levelled at the Star Movement, by an otherwise learned Professor whom orthodoxy has claimed for its victim. It is an excellent article by itself, far from being only of the nature of ordinary newspaper controversy. *Editor, B. O. S.*)

Many misconceptions about the Star Movement seem to be due to lack of patient study of the Theosophical literature on the subject. Mere vague impressions of what is said to be talked about among Theosophists lead impatient prejudice to rush to hasty conclusions, and consequent misconceptions.

"Precious little information," it is complained, "has been given" to the public. The literature is already vast and is growing. Those who have got open minds can gather therefrom all the necessary and useful information required. It should cause no surprise, however, if those Theosophists who treat the question as of a quasi-religious character should be chary of talking freely about all that they have heard, read, and learnt on the subject to those who are known to be prejudiced and even likely "to blaspheme". Even so, a learned Professor is, it seems to me, very much exaggerating when he uses expressions

like "every one is kept in the dark" etc.

He remarks: "Some said that Maitreya previously appeared as Christ and Buddha." I have never heard it stated that the Lord Maitreya had appeared as Buddha. What has been stated is that when the prior Krishna Dwaipayana Vyasa who was the Jagadguru or the Bodhisattwa (the founder and teacher or sometimes inspirer through advanced disciples of the great religions, all based on the one root religion of Brahman-vidya, Paravidya or Moola Veda Vidya) attained Buddhahood, the Lord Maitreya succeeded to the office of Jagadguru about five or six centuries before Christ. Lord Maitreya, though not a Buddha now, will become a Buddha in a future age.

As to the Professor's remark that the allegations are supported "by no evidence," the evidence and the reasons have been and are being placed before earnest inquirers all over the world both Eastern and Western, but opinions as to the weight of the evidence and the cogency of the reasons must naturally vary.

My learned friend says: "Brahmanas have suffered much from foreign influences of all kinds." If my recollection is correct, his view was and even now perhaps is that Gautama

Buddha's teachings were anti-Hindu, as also teachings of the Bhakta Saints like Guru Nanak, Gauranga, Kabir, Tulasi Das, Tukaram, Thayumanavar, Ramalingaswami etc., and that the influences of all these teachings should be classed as "foreign" influence and as similar to the influence of Islam or Christianity. Swami Vivekananda with whom I respectfully agree on this and many other points considered that Hindus, especially the Brahmana class, sinned grievously in not having appreciated and followed the teachings and the example of the Lord Buddha and in having driven out His religion and influence as much as lay in their power out of His native land.

The Saivaite non-Brahmanas are following the Lord Buddha's doctrine of Ahimsa (so beautifully expounded in *Manimekhalai*) better than some Brahmanas who are even now indulging in and supporting animal sacrifices especially in Bengal through not understanding the Vedic injunctions properly, that is, through treating *Parisankhya Vidhis* as *Apurva Chodana Vidhis*. The misinterpretation is due to narrowness and hardness of heart, greed, vested interests, blind adherence to custom and so on. Some other Brahmanas of Buddha's days who were more philanthropic and intuitive than the general run of Brahmanas, naturally and properly succumbed to the holy influence of the Lord. Later on, many were influenced by the Saints of the Bhakti schools, both Saivaite and Vaishnavaites. The large majority, however, far from "suffering much" from such beneficent influences, opposed those progressive or rather restorative influences with their subtle brains and cunning subterfuges. The mediaeval pandits, priests, sectarian philosophers tried their best to preserve their hold over the masses by preventing the threatened liberalisation and restoration and they largely succeeded. Unscrupulous alterations and interpolations were freely effected in the Smritis, Puranas and Itihasas, denouncing the doctrines of the Buddha. His status as an Avatara it was found to be too late to question safely. But he was stated to have preached false,

immoral and anti-Vedic doctrines and to have been born to teach and to establish Adharma, so as to mislead people into accepting Adharma as Dharma. In fact, He was made an exception to the very purpose of an Avatara. No wonder that Swami Vivekananda lost his temper when he thought of the treatment of Buddha by Hindu priestcraft. Hindu bigotry has even gone so far as to substitute in the wellknown shloka mentioning the ten Avatars, the phrase *Ramo Ramascha Ramascha Krishnah Kalki*. The faked new reading omitted Buddha altogether, and introduced Balarama who had no right to be one of the ten Avatars when Lakshmana is not admitted to such a right. The Brahmanas' hatred of the Lord Buddha was due to the following causes :

1. The Lord denounced animal sacrifices, even those supposed to be sanctioned by the Vedas.

2. He pointed out the comparative unimportance and the obsolescence of many Vedic rites and ceremonies which had lost their meanings and utilities owing to the lapse of time and changes of environment (especially those ceremonies, established in the Himalayan valley during the last glacial period, have become mere enigmas to modern Brahmanas ; many ceremonies are now surviving, as misunderstood and corrupt forms with useless elaborations, and are performed with wrong materials called Soma etc., because such ceremonies were sources of wealth to the hereditary Brahmana class and produced superstitious awe in the minds of the masses and thus preserved the Brahmanas' priestly influence over them).

3. The Lord Buddha refused to recognise that the Self of God, absorbed, self-centred Ahamkara Self was eternal or was entitled by austerities and mere analytical philosophic knowledge to the permanent Brahman Nirvanic Salvation.

(Even now, we frequently come across a false Advaitin who treats his own Ahamkara self as the only Self, denies that there are other beings to be saved in the universe similar to himself, and who laughs at altruism, and at the necessity of feeling and

removing the burdens, sins, and sorrows of the world just as if they were his own. He strives or rather talks and thinks, merely about the salvation of his own individual self whereas the Lord Buddha felt, worked and preached for the Universe.)

(4) The Lord Buddha admitted women and non-Brahmanas to the *Nivritti Marga*. He gave sannyasic initiation and Yoga Deekshas to them when they were found fit by character and conduct. He would not subscribe to the doctrine that male-birth-brahmanas alone were entitled to Vedic and Vedantic study and to the initiation and Deekshas of Sannyasa and Yoga.

(5) The Lord Buddha tried to restore caste to its ancient foundations which laid much more stress on character, conduct, and natural temperament, than one mere birth," real or sometimes presumed. (Heredity was not wholly ignored but it was only treated as raising a natural presumption as to character and temperament usually following blood heredity and not as an irrefutable presumption. Genuineness of an unmixed and unbroken line of heredity also becomes more and more uncertain when countless generations lapse. Five thousand years have elapsed even in this latest Yuga.)

(6) The Lord Buddha established a religion whose form of worship is even now of the simplest kind and does not prohibit any class of Buddhists from resorting to its place of worship. Each worshipper can himself offer flowers, incense, and lights. He insisted on moral conduct as only the true foundation for spiritual progress. The orthodox Hindu doctrine of untouchability by mere birth, distance pollution, disability by mere birth, to even approach the temple of God, and other abominations characteristic of orthodox Hinduism cannot, of course, be accepted by the compassionate Buddhavata.

(7) By merely playing on words, by disingenuous quibbling equivocations, by grossly literal interpretations of allegorical texts like the Purusha Sukta and by similar clever specious obscurantisms, with no

regard for truth, orthodox priestcraft was able to overwhelm the beneficent influences of the great Hindu Reformers like Lord Buddha and to uphold existing corrupt customs, idolatries and injustices.

True Reformers are really restorers of lost truths (see Gita Chapter IV, where Shri Krishna says that he is merely restoring the lost truths of Karma Yoga). The Lord Maitreya may be called the real founder of Bhakti Schools though He also merely restored the Santana Bhakti Marga which had been overshadowed by ceremonialism and mere intellectual philosophising. The Lord Maitreya as Christ used the pure body of His advanced disciple Jesus during the three years of the latter's Ministry. Jesus therefore was, for all practical purposes, the Christ or Bodhisattva during those three years.

The Bhakta Saints, Saivaite and Vaishnavaites, Brahmana and non-Brahmana, largely failed in their efforts at the purification and restoration of the true Hindu religion because the masses including most birth-Brahmanas were too much hide-bound by custom and traditions and had become too superstitious. The caste Karma of the earlier selfish Brahmanas degraded later generations of birth-Brahmanas to the level of the ordinary superstitious masses.

Professor Sundararamicr concludes with the phrase: "Let us be warned in time," namely, against the Star Movement. As a humble worker in the cause of that sacred Movement I shall conclude as follows: "Let us, Hindus and especially birth-Brahmanas, be warned now at least against the reactionary phariseism which is masquerading frequently as Nationalism and as orthodox religion. It is attempting to prevent us from following the teachings of Lord Shri Krishna. He said to Arjuna in the 11th Chapter of the Gita, when asked who He was: "I am Kala (Time)." He is always bringing about the necessary formations, changes, destructions and reconstructions for the continuous evolution of His worlds. He showed to Arjuna the future of the world

(as eternally planned by Him) in His own body. His great plan comprehends past, present, and future, in one entire sweep. Let us remember that he asked Arjuna (who is the representative of all those who are the Lord's Bhaktas) to become His *nimitam* or willing active instruments in the carrying out of his plan for the future. Let us remember again that Humanity is now passing through a crisis almost similar to the one which it went through in the times of Shri Krishna. It therefore seems quite proper that the answer which our reason

illuminated by our intuition should give to the question: "Is a World-Teacher Coming?" must be decidedly in the affirmative. Let us not be merely *Vedavadarathas*, but let us range ourselves definitely on the side of Govinda (and of his Bhaktas with the Jagad-guru Maitreya at their head). Let us be impartially *Sarvabhutahite Rathah*, working ceaselessly and untiringly to bring about co-operation among and the true welfare of all Humanity without distinction of class, caste, colour sect, race, creed, or sex.

KRISHNA DASA.

REPORTS

STAR WORK IN MALABAR :

Two months ago the Members of the Order of the Star in the East in Badagara made arrangements to carry on Star Propaganda in the interior. On June 23rd Bro. V. K. Raman Menon, the Secretary of the local Lodge took advantage of his official visit to Panthalagini as Vice President of the Taluk Board, to deliver a lecture on "The Coming World-Teacher". On September 16th a group of Star Members made a trip to Totannur, a place six miles in the interior from Badagara and delivered lectures. Bro. V. K. Raman Menon spoke on Avatars and Srimathi V. K. Chinnammalu Amma on "Animal Sacrifice." Bro. V. R. Subramania Iyer who presided on the occasion, spoke on the Order, its principles, objects and work very impressively, advising those among the public who believed in the Coming of a World Teacher to form a group for active work. Literature was left behind.

CENTRAL INDIA :

The Star Conference of the Central India and Rajputana Division was held in connection with the Theosophical Federation in the last week of the last month.

One business meeting was held.

One devotional meeting was held.

Lectures on the "New Age" were delivered by Profs. Kulkarni and Razdan of Gwalior.

One lecture was delivered on the "Scout Movement" by Mr. Barpute.

The lectures were for the public but the lecture on the Scout movement was for the High School boys only.

There were nearly thirty members for the devotional meeting which number should be considered to be the number of the delegates coming from Indore, Dewas, Ujjain Kota and a few other places.

KARNATAKA STAR CONFERENCE :

A Star Conference was held at Bangalore on the 22nd September, 1923. The National Representative Mr. Y. Prasad presided. The total number of delegates was 225. It was resolved to send a message of love and trust to the Head of the Order. It was also resolved to send an appeal and collect subscriptions from individual members and groups in the Division in aid of *Tarakodaya*. It was suggested that each Star Group should keep a Hundi Box at each Group meeting and remit half the collection to the Divisional Secretary retaining the other half for Group expenses.

In connection with the Conference, the following addresses were delivered:—"The Coming of the World Teacher" by the Protector, "Self Preparation" by Mr. G. S. Arundale, and "Star and Brotherhood" by Mr. Y. Prasad.

TRIPLICANE :

Our Triplicane Brothers have been steadily going on with their work. Their building, Mami Aiyar's Hall is still incomplete. They have issued an appeal for an additional sum of Rs. 10,000 to finish their centre of work. As the building will also be utilised for purposes of an Industrial School, and Social work, the sooner it is helped to be finished, the better.

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"And because in India the Heterogeneity of races is a most overbearing fact that has produced such incoherence of mind, such division in life, making our present problems seem well-nigh insoluble, there is a strong hope that in the India of to-day will be evolved some great spiritual guidance which will lead her to an enlightened future across irrational dogmas, or nationalistic cults. For, obstacles are like blocks of marble with which those who are artists amongst men fashion the best living images of truth."

* * * *

"The fact stands out clearly to-day that

the Divinity dwelling within the heart of man cannot be kept immured any longer in the darkness of particular temples. The day of the Ratha-yatra, the Car Festival, has arrived when He shall come out on the highway of the world, into the thick of the joys and sorrows, the mutual commerce, of the throng of men. Each of us must set to work to build such car as we can, to take its place in the grand procession. The material of some may be of value, of others cheap. Some may break down on the way, others last till the end. But the day has come at last when all the cars must set out"

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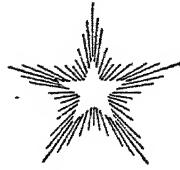
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The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**

Acting Editor: **B. RAJAGOPALAN, M. A.**

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THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor,

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GEORGE S. ARUNDALE, M.A., LL.B. (Cantab.),
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THE OUTLOOK

BY THE EDITOR

The Brothers of the Star owes a great deal to Mr. George Sydney Arundale. In the midst of his strenuous work, as Private Secretary to our Revered Protector, and her right hand man in her National Conference work, and as President of the Madras Labor Union, and amidst his lectures both in Madras and in the Mofussil when on tour, he has not grudged us the time to write his very valuable contributions to this small Star monthly, which is the richer for his inspiring messages. Now he is specially eager in the work of the formation of Youth Lodges, which at the moment of writing already number eleven in Southern India only, most of the members of which have newly joined the Theosophical Society. The quickness with which this work is being carried on is but one of the many examples which he is always setting us: throwing himself heart and soul into the work, which he believes will prepare the way for the Coming of the World-Teacher, and make that Coming so much the quicker. The message of "The Call to Youth," which we were privileged to print last month, was delivered on the 30th September, 1923. Acting upon the message, he has not only started the Youth Lodge movement in the Theosophical Society, but has also taken steps for the formation of a Youth Movement in India by a spirited lecture of his in the Madras Presidency College. The secret of his strength lies (in addition, of course, to his past) in the constant consciousness he has of the Coming, and working for quickening it, exhorting people (and himself not the least) that *when* He

is in our midst, we can no longer prepare for His *Coming*, for He will have already come. Next to our Head and Protectors, we can think of no one who has prepared and is preparing the world for the Great Event as he. On his forty fifth birthday, *The Brothers of the Star* offers him its humble congratulations on the mighty work he has done in the cause of the Order of the Star in the East. which he was instrumental in bringing into existence himself, and wishes him many many happy returns of the day.

* * *

It is gratifying to see the preparations which Star members are making in the world for the huge Festival of the Lord's Avatara. The Sydney Amphitheatre which has attracted the attention of the Australian public will be ready for opening by Christmas. The Star Headquarters at Ommen, with its huge property and its community scheme, is bound to attract world-wide notice in a short space of time. One in India is likely to get jealous of the work done in other places, if we do not look sharp.

* * *

Mr. T. Sopori, Boundary Settlement Officer, Udaipur, has a scheme to suggest to raise the money required for the Indian Headquarters Building, an appeal for which was sent as a *Supplement* along with the November issue of *The Brothers*. He has promised a donation of Rs. 500 (by instalments), and thinks that, if a hundred people come forward with an offer of Rs. 500 each, either in a lump sum, or in instalments, a sum of Rs. 50,000 can easily

be provided. A good scheme truly. We thank him for his promised share of Rs. 500.

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In *Man : Whence, How and Whither*, there are two facts mentioned which are to be remembered in connection with the reconstruction of the world, the one as preparing for the Coming of the World-Teacher and the other as a factor in the New Civilisation which would be made possible by the Advent. The first is the Confederation of Nations. This has been realised by the inauguration of the League of Nations. Its strength can grow only by constant attention being paid to foster its growth and to create such a strong public opinion in favor of peace that Governments will be afraid to break through it. When that has been done, the modern problems, like the Ruhr Occupation, will become much easier of solution, and with a more brotherly feeling among Nations, the World-Teacher's Message has got a greater chance of acceptance, among a larger number of people. Hence the Star Member's duty eagerly to support such movements like the League of Nations.

Before the end of the Twentieth Century, human labour must have become much more easy and pleasant. This clairvoyant prophecy in *Man* is borne out by the authority of Steinmetz. *New India* says :

"Such an authority as Steinmetz declares that the super-power system in America will make electricity so cheap that it will not pay to have meters installed, readings taken, and a system of accounts kept, and the same authority also foresees a Utopia created by electric power so that by 2200 A.D., workers will need to toil only 200 days a year, and only for four hours a day." The *Popular Science Monthly* also says that two generators are being built "to make Niagara's plunging waters work like a vast army". Each of these machines is capable of doing the work of 5,557,500 men or the two generators together "by joining their enormous energies, equal the muscle-power of half the adult male population of the United States". When is India going to witness such magnificent work, so that the drudgery and pitiful horrors of Indian labour conditions might disappear?

NOTICE

ALL INDIA STAR CONFERENCE,
BENARES,
1923

Our Annual Star Conference will be held this year at Benares, on December 28th, 1923. There will also be in connection with it a closed meeting held exclusively for members and associates of the Order.

A special meeting of The Self-Preparation Group will also be held on this day, to

discuss the various points that have arisen during the short period the Group has been in existence, and to consider the ways and means of carrying on the work in future.

Admission to both these will be by special admission cards, and these should be procured in time from the Star Headquarters Office, which will be shifted to Benares for the time being.

(Sd.) NATIONAL REPRESENTATIVES.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

December 1st is a day which should be remembered with gratitude by Star Members all over the world, as it was on this day forty-five years ago, that our Brother George Sydney Arundale was born. This is a name well known in India, and our Order owes its foundation to him. Thirteen years ago, after a most inspiring Convention attended at Adyar, some of the band of workers under the inspiring leadership of Mr. Arundale had gone back to Benares, full of enthusiasm and energy. The message of the Coming had already been delivered, and it had found a ready response in the eager hearts of the Benares Group. Mr. Arundale thought that it might be useful to band together such as believed in the near Coming of a Great World-Teacher, and the Order of the Rising Sun was established on January 11th, 1911. The enthusiasm of those days and the very inspiring lectures delivered by Mr. Arundale in the T. S. Hall, will ever remain imprinted on the memories of those who attended them.

A few months later, our Reverend Protector, finding that there was a demand for such an organisation all over the world, made it into an international Order, and the name was changed to the present one, as being more suitable to express the near Coming of a World-Teacher. Mr. Arundale has been one of the chief driving factors in the progress of the Order, and the important position which the Order commands in the world to-day is not a little due to his invaluable exertions in the early days of the Order. We have good cause, then, to congratulate ourselves that we, in India,

have among us such an enthusiastic worker, whose whole life is devoted to Service, specially in connection with Youth. As he himself says, he does not belong to this country or that, but to the Youth of the world. At the present moment, he is making a special effort to appeal to the Youth of the world to rally round the common flag of Brotherhood and to try to counteract, as far as possible, the unbrotherliness, the hatred and the misery brought about by the convention-ridden elders. The Youth have courage, the Youth are pure and the Youth have the future, and if they will only answer the call of Mr. Arundale and Those whom he represents, it would indeed be well for the world, and the path of the World-Teacher would be made smoother.

Young Theosophists are, at any rate, responding to the Call and are banding themselves into Lodges for purposes of organised study and work, and eight Youth Lodges have already been organised in various parts of the country. It would be well for the Star if young members were encouraged to organise their own activities, so that our Order may come into vital touch with the life of the world and not be only engrossed in meditation and study, though the latter is very important and, indeed, essential, as a preparation, because it conditions the efficiency and the suitability of our outer work.

Mr. Arundale's work in India has been invaluable, specially in the educational field. His work at the Central Hindu College was important in two ways. First, it inaugurated the system of Love in Education as opposed

to the method of Fear. The ideal of Education as a preparation for Citizenship and Service was another contribution that he made—nor was his contribution merely a theoretical one. Secondly, he trained and inspired a number of young men, who have dedicated themselves wholly to the Cause he holds so dear. Many of the workers that are now helping our dear and Reverend Protector have been trained and inspired by him. The National Representatives acknowledge their own indebtedness and gratitude to him for the valuable training and guidance that they received from him at Benares.

We, therefore, wish him many happy returns of this day, and send him our love and trust on this occasion. May the blessings of the Great Ones be upon him !

* * *

We would like to draw the attention of Divisional Secretaries that the Annual Convention is near at hand, and as many of them as possible should try to attend. Even if not able to come, it would be of great help if they sent their suggestions to us in writing in advance. Work in Northern India seems to be at a stand-still, specially so in Bengal, C. P., Assam and the Panjab. It is true that there are local difficulties which prevent the spread of our ideas, but effort is sure to succeed in the end—we should only see to it that we make a sincere effort. Propaganda is essential, specially in the vernaculars, and it is sadly lacking. Everywhere we are hampered by funds, which are an essential factor in the work. It is to be hoped that members assembled in Convention at Benares

will generously respond to the appeal which will be made for general Headquarters expenses.

* * *

During the last Annual Conference at Adyar, it was proposed to raise the subscriptions of the *Brothers*, but at the instance of various influential members who promised to get subscribers, it was decided to postpone the increment. We find that the number of subscribers has not increased to the extent we had expected, and we would have had to bear a deficit of Rupees two hundred and fifty were it not for the generosity of a member, who has kindly made up the deficit. If the *Brothers* is to keep up its high standard and yet be cheap, members should make it a point to subscribe to it and get at least one non-member to subscribe to it each year. If only this could be done by the several thousand members of the Star that we have, we would be flourishing and at the same time increasing our propaganda, because every non-member who gets the Magazine, means that to many more the message of the Coming is brought. We would, therefore, appeal with all earnestness to all members, that before the year is over they should each get at least one new subscriber to the Magazine.

* * *

The Programme for the Annual Star Conference is not yet finally settled, but the following are the likely items in the programme. (1) Address for Star members only, (2) Self-Preparation Group meeting for members only, (3) Conference, (4) Officers meeting, (5) Drama—"Promise of the Christ's Return". It is a matter for regret that

our Head is not able to be present this year, but he is away in the Californian Hills preparing for the mighty destiny that awaits him, and we should not send

thoughts of regret as they tend to hinder his work; rather should we rejoice that he is getting ready to take up the mighty task in the near future.

REMINISCENCES—OF SORTS

BY GEORGE S. ARUNDALE, M. A., LL. B., F. R. HIST. S.

I have been asked to write for the December issue of *The Brothers of the Star* some reminiscences of my activities. Let me begin by saying that there is not a single reminiscence which does not involve an anticipation. So far back as I can remember, even to the early days of my youth, in the teens, when I was still at school, I was always looking forward to something, and working to the end of that something. The making of life more brotherly, the alleviation of the miseries of the poor, the anticipation of the future by understanding the history of the past, were among the objectives which I sought to achieve by methods which I now see to have been distinctly crude, but which, at the time, I pursued in all sincerity and with all my heart. I remember full well riding on the tops of omnibuses and trams in order to converse with their drivers, so as to obtain the poor man's point of view, and if I remember rightly, I would converse with beggars in the street to discover their point of view towards life. I took notes of all I was told and studied them afterwards most carefully, even going to the length of issuing a monthly hand-written journal that my investigations might have some little publicity, so as, perchance, to infuse others with the same eagerness for work along these lines which at the time animated myself.

In a rather important street in London, Tottenham Court Road, some friends and I started a Social Club that we might stimulate in ourselves and in each other that spirit of Brotherhood which I felt to be so lacking in the outer world. We discussed abstruse matters and thought we were a

distinctly remarkable group of young people. We discussed concrete matters and took action, as, for example, when we started as a kind of *annexé* to "The" Club, as we presumptuously called it, an organisation for sending clothes, flowers, food etc., to poor people, and to hospitals. I do not think we did much good, in fact, I am certain we did not, but we meant very well, our motives were excellent, and the right spirit was there. I am not in the least ashamed of these comparative futileties, for I can remember even now the thrills I had when engaged in striving to know and to do. There is a certain accompaniment to studyings and strivings towards the end of Brotherhood which is indescribable to those who have not experienced it. It is a glow, an uplift, a definitely-felt enlargement of life, of great stimulation and of great vitalising force. It takes one, temporarily at least, out of oneself and into the wider vision and the larger life. And I go so far as to say, from my own experience, that where I have been successful in my studies and in my work has been where I have studied and worked in the spirit of anticipation, in the spirit of studying and working with a great objective in view. Where my work and studies have been accompanied by "the tension thrills of a serene endeavour," I have profited, and profited permanently, even though the immediate outcome in the shape of a high place in the examination has not yet been achieved.

At Cambridge, where I spent four most happy years, I took the Moral Sciences Tripos, because I felt somehow that the subjects included in that Tripos related in a very

special way to life's fundamental problems. I hoped I should get at the heart of things by studying Psychology, Logic, Economics. But I was overwhelmed by academicism, and only discussions with souls kindred to my own relieved the cold pressure of the unrelated abstractions in which my professors delighted. Two outstanding figures must be made exceptions to this statement, however—Professors Marshall and Maitland. The latter made Law alive, while the former made Economics live as no one else has made it live so far as I am concerned. For the rest, I felt myself in a dead world studying dead things, even when I was in the laboratories. I had hoped that Cambridge would be full of altruistic purpose, and I found it full of academic purpose instead. The curious result was that as I studied my books, I felt for the most part like a machine into which facts were continually being poured and which had to be ground into certain well-defined forms, settled beforehand, the production of which was essential to the passing of the examination. The examiner will want such and such a reply, I was told. The examiner is an Oxford man, has written such and such a book. You had better find out what his attitude is. He will expect to get such and such an answer if he asks such and such a question. Everything cut and dried. And only here and there a tension-thrill. But when a tension-thrill did come, as it did from time to time—a passage or an observation of the Professor opening for a moment the doors between my smaller and my larger mind—I felt once again the glow of the higher life. I once again realised that life was real, life was earnest, and that the passing of an examination was not its goal, still less the parrot-like repetition, or gramophone-like reproduction, of orthodox and conventional ideas and judgments in orthodox and conventional language. But these glows were on the whole few and far between, and I well remember my disappointment on reading the opening sentences of Professor Marshall's first volume on *The Principles of Economics*. I

thought them such sordid statements, so cold, so lifeless, so staccato. It was the same with Logic and with Psychology. There was no vision in their presentation to me, no application to life's problems. Psychology was not the study of the human mind for the sake of serving the human mind, but the study of the human mind for the sake of knowing something about the human mind. But to what end? How was the knowledge to be used practically in service? Ah! No one told me that, and that was what I wanted to know.

So, when I look back upon my Cambridge life I see myself leading a comparatively careless life, chameleon-like, adapting myself to my surrounding, but putting only a little of my real self down into my Cambridge world. Perhaps I went to Cambridge too young; I was only a little over fifteen when I matriculated, and still was full of the heaven-world which lay about me in my infancy and afterwards too. And I went to no public school to have what is called "nonsense"—often the truest sense—knocked out of me. So, having lived in the Real, I could not, in the time allotted for the Cambridge work, make myself sufficiently unreal to satisfy the examiners completely, though I managed to get my degrees.

Cambridge over, the question then came as to what I should turn to for occupation. Law attracted me somewhat, but no openings offered. Journalism attracted me somewhat, but no openings offered. Fortunately for me, in both cases. And then the Real began to recover lost ground—I say "lost ground" advisedly, because I well remember the waves of scepticism which flowed over me from time to time during the Cambridge life. Theosophy during these periods was at a discount; Reincarnation, Karma? Mere theories. The existence of Masters? Prove it. Roots, Rounds, Races—the then three Theosophical "R"s—were nothing more than wild speculations and accorded ill with the sobrieties of my Cambridge world.

The Real began to recover its lost ground by a curious urging. I had to take up Theosophical work at the Headquarters of the Theosophical Society in London, which were then in Albemarle St., and stamp-licking and envelope-addressing were my first ventures into the Theosophical field proper. But out of small things come big ones, and the stamp-licking and the envelope-addressing helped me on to the memorable year, 1902, when an address by the President of the Theosophical Society in the big Queen's Hall gave the Real a dominance which I hope it has never entirely lost since. I came to the Hall. I saw her. She conquered me, as she has conquered me, I believe, in lives gone by. And thus came about the Indian life. And thus came about all that is worth while in my life.

As I look back upon the first meeting, in this life, with Dr. Besant, when she sent for me from amongst the large audience at Queen's Hall, and I went glowingly into the little ante-room where the speakers rest before and after their lectures, I see that I went as in a dream. George Arundale was pushed out of the way, to make way for his lord and master, the Ego. In the physical brain I have no memory of that, to me, memorable interview. But it oriented my

life, I hope, for ever.

And ever since I have pursued the future as I used, when young, to pursue it. Ever since I have lived in the future, though working in the present. I have worked from the future in the present. I have sought to anticipate the future, by living it and stimulating its unfoldment in my surroundings—human and non-human. I am half inclined to think I belong to the future. To me, the present seems so much less interesting than the future, and as the future never comes its interest can never be lost. It is only when things come and make the present that they cease to be interesting. I do not want to say that the present has no interest whatever. It has great interest, but mainly in so far as in it are the intimations of the future. I think that one of the happiest things about my life is the feeling that I belong to no country specially, but I belong to the Youth of all countries. Youth is my home and my patriotism. So I feel at home in every country among my fellow-citizens of the Kingdom of Youth. I think this is as much of reminiscence as can find room in the December *Brothers of the Star*, so I will stop at this point. Perhaps in a later issue I may develop the Indian reminiscences in more detail.

AN APOSTLE OF YOUTH

By N. R. D.

When the din of our petty strifes has subsided, and time has mellowed the present into the past, this age will stand pre-eminent for having ushered a great Emancipation—the Emancipation of Religion from Science, of Woman from Man, of Youth from Age. The emancipation is still incomplete, the crusade is not yet over. But many a victory has been gained, Prejudice and Tyranny are fast losing their ground, and signs of a new understanding already prevail. Science has begun to sense Divinity, and Religion to preach in the spirit of Science. Men and women have grasped

their glorious interdependence, and the day is not far off when each will be to the other "like perfect music unto noble words". The banner of Youth, however, has been but recently unfurled, and the echo of its challenge is still ringing in the world.

Among the earliest of our day, to rally round this Call of Youth, and one of the most valiant to mobilise its forces, has been George Sydney Arundale, whose name will shine with glory in the annals of its renaissance which the future will write. We, in India, especially, owe him, for this regeneration, a debt of gratitude which posterity

alone can fully recognise. Born and brought up in the self-assertive West, he was called upon, while still in the prime of manhood, and at a time when race-hatred had defiled the very fount of Education in this country, to shape the lives of our Youths, oppressed as they were by what the great Gokhale called "an atmosphere of inferiority". The fine type he established in the Hindu College at Benares, of a fearless and dignified Youth, and the band of patriotic young men that came out of it, fired by the spirit of dedication, bear eloquent testimony to the noble manner in which he discharged his trust. "A Teacher is an ambassador of the Soul to the body" is one of his beautiful aphorisms, revealing the exalted view he holds of his vocation.

Endowed with a magnetic personality, inspired by a lofty idealism, rich in sympathy, ardent in service, he casts a spell over the young which fills their vision with a new chivalry and sets their hearts aflame for conquests in the realm of altruism, more thrilling than those of Shivâji, more glorious than those of Cæsar. Like the Pied Piper of Hamelin, he enthralled Youths wherever he goes, snatches them away from their hum-drum pursuits, and carries them off to a nobler goal. A hero-worshipper who has laid a flawless devotion at the feet of his own great Chief, he is himself a hero to many. To many has he brought the light and many lives has he made purposeful by the example of his renunciation and the influence of his love.

Numerous Associations claim his membership, and in many Orders does he hold an office of honor. Yet the one badge which

he prizes above all others is perhaps the *fleur-de-lis* of his rank among the Scouts—that International Brotherhood of Youth which, to him, is the surest harbinger of the Universal Brotherhood of the future. The spectacle around us to day of Nation breaking faith with Nation, of Race exploiting Race, of Wealth battenning on Misery, is, alas, woefully disheartening, and few can see the dawn of a world-fraternity through a pall of such treachery, hatred and greed. But Mr. Arundale is a born optimist and an inspired reformer, and his faith in the Destiny of Youth is unshaken. To him, Youth is still the salvation of the world. "Youth is Hope," says he in a recent speech, "Youth is Understanding, Youth is Compassion, Youth is Generosity, Youth is Forgiveness, Youth is Love. Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away, and solidarity emerge, purified, omnipotent."

Thus he sees in Youth a new Prince Siddhârtha, casting off the pleasures of the senses, heaping sacrifice on sacrifice, stirring up the dying embers of the conscience of the World, and coming at last to its heritage of a perfect Brotherhood, untainted by dust, unsullied by pride. Such is his Vision. May it soon come true and may he be spared long to establish the New Age! This is the prayer of many, young and old, all over the world, who are bound to him by ties of love and comradeship, and whose thoughts will turn to him with joyous recollection to-day on the completion of his 45th year. 1ST DECEMBER, 1923

"MAKE YOUR ACTS HIS SACRIFICE."

BY A BROTHER OF THE STAR

Sacrifice is the natural consequence of Love. The two go together inevitably, because, if a person's love is great enough, it becomes the law of his nature to subordinate his own personality, to make his love felt. This means that every man

sacrifices according to the measure in which he truly loves. Intense love will naturally show itself in utter self-abandonment. More reserved and partial sacrifice will accompany less unselfish and partial love. A man's love must constantly express itself in un-

selfish acts of kindness done absolutely with the loved-one's good in view.

Yet, many people meet with a difficulty, because they feel that they have nothing to sacrifice. They consider that it is essential to gain wealth and power and position, so that afterwards they may sacrifice all these in the cause of helping mankind, that only when they have the power that could be utilised to relieve human suffering would they be in a position to *sacrifice*. This is the result of a false humility against which we have been warned. This humility may be one of those subtle forms of self-deception in which the individual unconsciously tries to effect a compromise with the principle: "The things which most men desire, such as wealth and power, are not worth having." But the maxim—like the whole of the teaching of which it is a part—can bear no bargaining, for "Occultism knows no compromise," and members of the Order should obviously attempt no such thing.

"What have I to sacrifice?" some people ask. There is not one of us who has not something to give to one's fellows to make their life a little more happy and peaceful. For one thing, we can take the first step and kill desire, sacrificing that very craving for wealth and power which are not worth having. Surely, this is as noble a sacrifice as any of us can make. Then we have the hint that our Protector gives us in her Birthday message: "Make your acts His Sacrifice." This means that we should act, so that His Coming may be so much the nearer, His Way may be so much the more ready. There are many ways in which this can be done. Each knows best how he may sacrifice, how he may subserve his own particular individual ends to attain the good of all his fellows. This sacrificing attitude ought to be extended to all the activities, physical, emotional and mental.

Our minds constitute a vast field in which our sacrificing activities can be carried on as effectively and usefully as in our physical world. Two ways of mental sacrifice seem

to be quite within the range of all. We can sacrifice that savage impulse in our consciousness that urges us to make an uncharitable comment. This method of sacrifice should not be overlooked, for by this we would accomplish a very important and useful duty. We may feel ourselves unjustly and cruelly treated. I wonder if we can ever conceive ourselves as being in the wrong—perhaps, we may even feel that the other person goes about preaching a great deal that he is far from acting. Why should we not sacrifice all these thoughts and substitute them by more kindly and unselfish thoughts?

The other method of mental sacrifice is no less important. Our minds have a constant tendency to fly off in every direction except that in which we would wish it to go. But in order that we may be efficient and capable servants of the Lord, it is essential that we should have perfect facility in directing our mental capacity so that we are able to devote it exclusively to each particular topic that we may have to consider. The way to do this is to practise the much-needed concentration in all things, big and small. Only by constant practice is it possible to train our mind to fix its attention on anything to which it may be directed by the will. This constant practice means a constant watch, and this, a perpetual strain, but, also, this is one of our sacrifices.

The sacrifice we have to offer in our emotions is by purification. There is mixed with all our emotions, however high they may be, something base and low, so that our feelings are not quite as pure, as big, as noble, as they might be. We must separate the dross from all our higher feelings, to speak nothing of utterly eliminating all those feelings which are wholly dross.

Even the smallest of our physical actions can be performed in a spirit of Sacrifice and Service. There is no act that we do throughout the day that could not be done as for His sake.

These are all but a few of the ways in which it is possible to make "your life His

temple, and your acts His Sacrifice". So this very minute, we could begin to sacrifice, instead of waiting to inaugurate our spiritual career till we have earned wealth and power. Nay, if we find nothing that we could sacrifice now, it is ten to one we would still hold the same opinions then; for the more we miss our opportunities now, the more

cannot we see them later. Let us seize the opportunities we have now to sacrifice, to sacrifice all that is lower in us, that we may establish more firmly all that is higher in us, to sacrifice all that prevents us from being what we are, so that we may lead perfect lives as "unto the Lord".

THE COMING WORLD-TEACHER

From the Islāmic View-point

BY H. C. KUMAR

Until lately, I was under the impression that it is only the Shiah Muhammadans who look up to the coming Imam Mahdi. I was, therefore, agreeably surprised to read the following in Syed Ameer Ali's *The Spirit of Islam*:

"The Jew believes that the Messiah is yet to come; the *Sūnni*, like him, believes that the Saviour of Islām is still unborn. The Christian believes that the Messiah is come and gone, and will come again; the Asna-asharia, like the Christian, awaits the reappearance of the Mahdi, the Guide, who is to save the world from evil and oppression."

This would show that the belief regarding the Coming is shared by both the great sects of Islām, the *Sūnnis* as well as the Asna-asharia or the Shiahs. And yet, from the talks I have had with Muhammadan friends in Sindh and Baluchistan, it would seem that even the educated Muhammadan labours under the misapprehension that such belief is repugnant to the spirit of the *Quran*, wherein the Prophet Muhammad, on whom be God's peace, is spoken of as the "last" Prophet. I venture to think, however, that this position is not correct, as I shall try to show by quotations from the Holy Book.

Now, in the first place, the word in the *Quran* which is generally translated and understood as "last," also means "seal," so that the words which are translated as the "last" of Prophets, really mean the "seal" of Prophets. And this is by no means a far-fetched interpretation. Over and over again

it is said in the *Quran* that Mohammad was one of a long line of Prophets, like Abraham, and Ismail, and Isaac, and Jacob, and Moses and Christ, and many others; and that He had been sent not to demolish, but rather to confirm, or set his seal to, what the old Prophets had taught. To quote the *Quran*: "Say, we believe in God, and that which was sent down to Abraham and Ismail and Isaac, and the Tribes, and that which was delivered to Moses, and Jesus and the Prophets from their Lord. ..." Well, it may be asked that if Prophets had been necessary before the advent of Muhammad, why should they have become unnecessary since? Has there been a change in the cyclic law of Nature, or has the nature of man himself become fundamentally different during the last seven or eight hundred years? Neither of these alternatives would bear examination.

In answer to this, my Muhammadan friends would say that the advent of the Prophet Muhammad was necessary because the ancient scriptures of religions, like the Old and the New Testaments, had become tainted with foreign matter, and that a Prophet was needed to give a purer religion; but the *Quran* is free from all foreign admixture, and a New Revelation is, accordingly, unnecessary. This seems a plausible enough argument, yet is not sound. Here, we are confounding two things which are quite distinct. When it is said that a great Teacher is soon going to appear, it does not necessarily mean that a new revela-

tion in the form of a scripture is going to be given. From what one knows of the fate of the old revelations, one would fain hope that there might be no more of them again. Scriptures have always been the cause of interminable quarrels in matters of religion, for do we not read in the *Quran* itself: "Mankind was but one people; and God sent Prophets to announce glad tidings and to warn, and He sent down with them the Book of Truth, that it might decide the disputes of men; and *none disputed but those to whom the Book had been given*, after the clear tokens had reached them—*being full of mutual jealousy.*" Scriptures have proved the veritable apple of discord. Instead of making people humble (which all religions should do), they have made them arrogant (which is the negation of religion). Too long have we pinned our faith to scriptures; we now want an Inspiration that would make us pin our faith to Humanity at large. After all, scriptures were made for man, not man for scriptures. It is to initiate this New Religion of Humanity that a New Prophet is sorely needed. Let me quote from H. G. Wells' *Outline of History*:

"The world had to be made safe for democracy," said President Wilson. That from M. Clemenceau's expressed point of view was "talking like Jesus Christ". The world had to be made safe for Paris. "Talking like Jesus Christ," seemed a very ridiculous thing to many of those brilliant, rather than sound, diplomatists and politicians who made the year 1919 supreme in the history of human insufficiency.

Are they less supreme in insufficiency now than they were in 1919?

But apart altogether from this interpretation which, after all, may not commend itself to the literalist, there is ample evidence of a different kind in the *Quran* which lends considerable force to the contention that, according to its teachings, a belief in a future Prophet is not so unreasonable as our orthodox doctors of divinity in Islâm would make us believe. Take, for instance, such verses as the following: "This (*Quran*) is a part of the Wisdom which thy Lord hath revealed to thee" (XVII, 40), and "But of know-

ledge only a little to thee is given" (Ibid, 87). Now, what is the significance of these verses, if it be true that God had exhausted all His Wisdom with the revelation of the *Quran* and had nothing more to give to humanity at a future date. The implication clearly is that as humanity made progress on the Path to God, more of His Wisdom would be vouchsafed for its guidance.

According to the *Quran*, II, 28, Man has been appointed God's Khalifa, Vicegerent, on earth. This can only mean that Man has to manifest the highest Divinity on earth. As Emerson wrote:

The rise of man is endless, be in hope;
All stars are gathered in his horoscope.
The brute-man of the planet—he will pass,
Blown out like forms of vapour on a glass.
And from this quaking pulp of life will rise
The Superman, child of the higher skies.
Immortal, he will break ancient bars,
Laugh, and reach out his hands among the stars.

Are we to believe that humanity, or any particular portion of it, has already reached that consummation? The thinking world is gravitating more and more to the conviction that a fresh Guide is the only solution at the present juncture. There is plenty of knowledge and to spare; what is wanted is an Embodiment of Compassion. Knowledge has been our undoing already. It has landed the world into the fires of a veritable Hell. We do not want any more of it for our utter destruction. What we really want is Knowledge with a large admixture of Compassion, that is, Wisdom, to see that "all are one, and therefore only what the One wills can ever be really pleasant for anyone". We also want an Embodiment of Power who will lead us across this transitional period in the world's history in spite of ourselves, for do we not see that notwithstanding our tall talk of "the world being made safe for Democracy," we are being led to the very verge of annihilation? And are not the religious leaders everywhere fanning the worst passions of the masses? "All God's creatures are His family, and he is the most beloved of God

who trieth to do most good to God's creatures." So said the Prophet. Are His followers trying to excel others in righteousness? If not, how can they dare to say that no more Divine Guidance is necessary as to how these beautiful and pious wishes of every religion might be put into actual, daily practice, and not merely repeated from mechanical habit?

It must be remembered that revelation, too, has its varieties. There is what one may call "private revelation," and also "public revelation". Saints and Sages who live consecrated lives in the presence of God, are more or less in constant communion with Him, are being constantly inspired by Him; this is "private revelation" of God's Will for them. They may share it with

others if they choose to, but they are under no obligation. But the revelation received by a Prophet, which may be called "public revelation," is not for Him alone. He receives it in trust for communication to others. Such was the nature of the revelation made to Muhammad. It is this latter variety of revelation that is needed at the present moment, for though some of the leaders of thought living in our midst at this juncture do see whither our boasted civilisation is tending, they are simply helpless to change its perilous direction. Only a blind person will say that the final word of God's Wisdom has been said in the way of revelation. A Prophet combines Wisdom as well as Power, and times call out loudly for such a one.

CORRESPONDENCE

It was not without a thrill of joy that I read in the October *Brothers* a letter on the subject of a Hindi Star Magazine. Being one who had something to do with the two Hindi Star Periodicals (the *Prabhāt* and the *Ushā*) now closed, I am naturally interested in this question. I was, therefore, eagerly awaiting the November issue, to see how the question now raised in the All-India Star Periodical is received, but I was disappointed in so far that none of the Brothers of the Star in North India seem to have noticed the letter. In this letter, which I hope, in spite of my delay in writing, you will print in the December issue, I enclose the names of the Brothers who can make the Magazine an accomplished fact, if they would:

1. Bro. Ayodhya Das of Gorakhpore, U. P.
2. Bro. Panda Baijnath of Benares
3. Bro. Surya Narayan Agrawala of Etawah, U. P.
4. Bro. Beni Prasad Bhatnagar of Lucknow, U. P.
5. Bro. Shakti Narayan of Allahabad.
6. Bro. Harish Chandra Bansal of Tundla,

7. Bro. Dharam Narayan of Mainpuri.
8. Bro. Ganesh Dutta Acharya of Balrampur.
9. Bro. Ram Gopal Misra of Sitapur.
10. 11 & 12 Bros. Bhagwatnarayan, Vishnu Narayan & Shiva Narayan Bhargava, Jhansi.
13. Bro. Krishnadas Ray of Delhi.
14. Bro. Ganpat Ray Saxena of Cawnpore Outside U. P., I will confine myself to the names of a few prominent workers only.
1. Rai Bahadur Shyam Sundar Lal of Central India.
2. Prof. R. K. Kulkarni of Gwalior.
3. Prof. & Mrs. Lalji Srivastava of Ajmere.
4. Bro. Madan Mohan Varma, now of Bikaner.
5. Bro. Chandradeva Narayan of Chhapra of Behar.
6. Bro. Radha Kanta Sharan of Behar.
7. Bro. Bhananjaya Sahay of Gaya (Ex-Editor *Prabhāt*.)
8. Bro. Shukdeva Narayan of Darbhanga Dt., the Behar Div. Secretary.

9. Bro. Ishwari Nandan Prasad of Dona Behar.
10. Bro. Rai Ram Raj Sharma of Behar (Now Benares).
11. Bro. Baij Nath Singh of Gaya (New Cawnpore).
12. Dr. P. Shri Ram of Shrinagar, Kashmere.
13. Dr. Balmukund Bhatnagar of Patiala, Panjab.
14. Bro. Lakshminarayan Sahu of Orissa.

These are some of the stalwarts in our work for the Star, each one of whom, I feel sure, is as keen on the work being done as anybody. Let the present Headquarters Secretary, who was closely connected with *Usha*, make an attempt to knit these brothers together on the question of a Hindi Star Magazine, and it will be a living and accomplished fact. The National Representatives should kindly give some personal attention to the question, considering the importance of Hindi as the *Lingua Franca* of the non-English knowing people of India. On one of the National Representatives, at least, this problem has a special claim. Let the Adyar Headquarters make this a living question

before the Star Convention of Benares in December next, and I am sure, January will see the rebirth of a Star Journal in Hindi that will live and serve. I will do all I can to help in the matter, and I am sure the brothers whose names are mentioned and many others whom I left out for want of space, will come prepared for the question to Benares.

RAMACHANDRA SHUKLA,

Cawnpore

[It has been decided to start a Hindi journal for Star Work with its offices at Adyar for the time being, with Mr. G. B. Verma as the Editor. As Mr. Verma is already heavily worked with office routine work, it is very kind of him to step forward to undertake this new and arduous responsibility. But we hope that the magazine will shift its offices to its proper place in Northern India, where the Divisional Secretaries, we are sure, will all cooperate to make it a big success, as they have got a huge constituency before them. The first issue will come out in time for the Convention.

EDITOR, *B. O. S.*]

REPORTS

Pudukotah State: In October, 1923, a Star Group was formed at Karambakkudi where they perform Bhajana every Monday regularly. *Tarakudutan* is subscribed for.

The Star Members of Pudukotah Group meet every Thursday and perform Bhajana besides studying Star Literature. At Alangudi, study classes of Star Literature are held every Monday and Friday besides occasional Bhajan. At Perungalore also Bhajana is performed on Saturdays and *Ekadasi* days besides occasional study.

During the Dasara, Bro. T. V. Ramachandra Iyer gave a lucid lecture on the near

Advent of the 'World-Teacher' to a crowded audience, besides lectures on Brotherhood of Religions, Truth, Jivakarunyam, Spiritual Hierarchy and Dasavatharams. Brother Kumaraswami Pillai of Tirukovilur also addressed large audiences. In September and October, Bro. K. S. Ramachandra Iyer addressed several gatherings of teachers at their monthly meetings in different places in the State. The Secretary of the Alangudi Star Group, Bro. K. R. Sankar, has instituted Bhajana Parties in several places in the Taluk, preliminary to the formation of Star Groups.

FINANCE

Second Half-yearly Statement of Accounts for the year 1922-23

RECEIPTS			DISBURSEMENTS		
Particulars	Amount	Total	Particulars	Amount	Total
	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.
<i>Opening Balance</i>		3860 11 11	HEADQUARTERS		
HEADQUARTERS			Salaries	824 0 0	
Donations.			Propaganda	15 0 0	
Regular 195 11 0			Self-Prep. Gr. Exps.		
Sundry 529 12 10	725 7 10		(Printing & Postage)	111 2 0	
Self-Prep. dues and			Conferences	16 14 0	
donations	584 2 0		Bank Charges	3 2 0	
Charter Fees	16 2 0		Printing & Stationery	295	
Bank Interest ...	57 13 3		Postage & Telegrams	100 2	
Sundry Receipts	10 0 0		Miscellaneous	7 8	
		1393 9 1			1373 1 9
BROTHERS OF THE STAR.			BROTHERS OF THE STAR		
Subscriptions and Sales	98 4 6		Printing etc.	1168 10 0	
F. L. Donations	46 0 0		Postage	251 14 3	
General Donation	255 7 9				1420 8 3
Advertisements	74 0 0		LITERATURE:	Purchases	312 5 0
		473 12 3			
LITERATURE.	Sales	432 10 9	BADGES		76 2 0
BADGES:		107 7 0	<i>Closing Balance</i>		3086 2 0
Total Rs.		6268 3	Total Rs.		6268 3 0

DONATION DURING October 1923,
N. B. Please see your donations mentioned here.
If not mentioned, write direct to the Treasurer.

GENERAL FUND

Already acknowledged (November Brothers)		2928 10 4
REGULAR:	Rs. A. P.	
"In His Name"	2 8 0	
"For His Work"		
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A Friend	20 0 0	
R. D. Maneck	5 0 0	
L. Arathoon	10 0 0	
SUNDRY:		44 10 0
D. K. Telang	100 0 0	
Manohar Lal	5 0 0	
N. S. Rama Rao	4 12 0	
Bellary Group	13 0 0	
Asoka Group	2 12 0	
		125 8 0
Total		3098 12

BUILDING FUND

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D. Srinivasalingar	3 0 0	
L. Arathoon	100 0 0	
Dharma Naram ..	15 0 0	
		118 0 0
Total Rs.		9342 8 7

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Already acknowledged (November Brothers)		50 10 0
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Miss Pilloo S. D.		
Poonawalla	2 0 0	
A. L. Simha	1 0 0	
Narayan B. Kamli	0 4 0	
Bhanu Pd. Dajibhai	1 0 0	
Nilkantha Sahai	1 0 0	
Thakur Prasad	1 0 0	
C. M. Bakshi	1 0 0	
D. K. Telang	9 0 0	
Miss M. Scott	2 0 0	
R. Balfour Clarke	9 0 0	
Chandiram Ghumanram	1 0 0	
S. Gurumurthy	1 0 0	
R. D. Maneck	5 0 0	
P. B. Raje	1 0 0	
Y. Prasad	1 0 0	
Udharam Kewalram	7 0 0	
T. B. Bhashyacharya	1 0 0	
Miss A. J. Willson	1 0 0	
J. R. Aria	1 0 0	
Miss E. B. Noble	1 0 0	
K. R. Jusswalla	2 0 0	
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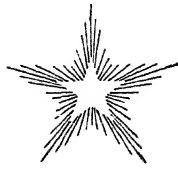
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“Behold I Come Quickly”
The
Brothers of the Star

*The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab.)

Acting Editor: B. RAJAGOPALAN, M. A.

Vol. X., No. 4

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There being no rules and no subscription, the Order depends on voluntary donations for its expenses.

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addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor,

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J. KRISHNAMURTI

The Brothers of the Star

BY THE EDITOR

By the time this number of the *Biothers* is in the hands of the readers, the Theosophical Convention and the Star Anniversary must have met and dissolved. We hope they are a great success, as such gatherings have been successes in past years, and that large numbers of people will be present and carry back to their homes much inspiration and enthusiasm for greater work during the coming year.

* * *

We are sure our readers will be glad to read in our pages (printed elsewhere in this issue) the playlet which is to be produced in the Convention at Benares—"The Promise of the Christ's Return" by Dr. Weller Van Hook. Our South Indian Brothers who visited Adyar during the T. S. Easter Conference must have witnessed the staging of this play and been much impressed by the ceremony. For it is a more a ceremony than a drama. We hope that when our Brothers act it in their own places, they will take notice of the directions of Mr. Jinarâjadâsa contained in the Note written by him and which is printed elsewhere in this issue. It is very important to act up to his advice. We hope our members will greatly profit by the publication of the Play.

* * *

We are greatly pleased to receive the following from Sydney :

DEAR SIR,

We have a very pleasant piece of news to communicate to you. "A friend" has

bought a £100 seat in the Star Amphitheatre at Balmoral, for the use of the National Representative of the Star in India, whoever he may be at any time. It is an official seat.

This "friend" is at present residing in India, but does not wish the name to appear. It is a most beautiful and unselfish act, and I am sure is appreciated and welcomed both by the official recipient and by Dr. Rothe and all the Star Amphitheatre representatives here in Sydney.

The seat is already paid for, and I enclose a Seat Form showing possession and a plan of the seats showing its location.

Congratulating you on the possession of this National seat, which, by the way, is the first of its kind, and also congratulating India on the possession of such a wise and unselfish member (though not an Indian),

I am,

Yours Fraternally.

MARY K. NEFF

On behalf of the National Representatives, we heartily thank our generous though anonymous donor of a seat in the Balmoral Amphitheatre. We wish the other National Representatives of the Order of the Star in the East also such generous donors of official seats in the first Amphitheatre of its kind.

* * *

We take the following interesting cutting at fifth hand from the *World Peace*, a Weekly Paper of Calcutta, quoting the prophecy of an American Astrologer.

France will see a terrible revolution. Persia and Germany will be drawn closer. Spanish Monarchy will see its end. There will be an access of immense strength to Italy. Australia will be divided into twain. Canada will be lost to the British Empire and

will join with the U. S. A. Ireland will gain complete freedom. India will be free and will inaugurate a completely democratic form of Government. China will be united and will gain an upperhand in Japan; *and a prophet will arise in the East, whose advent will have been already heralded in 1923.*

Astrologers are adding the mite of their evidence to the rapidly accumulating expectation of the Coming of the World Teacher. But why 1923? Has not the Order of the Star in the East been proclaiming the Advent for more than a dozen years now?

* * *

Commenting on an article by Mr. N. K. Mirza in a recent issue of *The Brothers*, the *World Peace* has the following interesting reading:

Mr. Mirza has uttered a very timely warning which all those who are expecting a World Teacher should seriously take to heart: They may believe in the coming of a World Teacher—they may expect Him soon to come. But the question of all questions is: Are they ready to receive Him when His presence is announced? The present attitude of many of them reminds us of a story: *Siva*, the Universal Father,

and *Durga*, the Universal Mother, were seated together in the high heavens, when the Mother drew the attention of the Father to the wretched poverty of a pious Brahmin. The Father replied, he is not fit to possess wealth. The Mother implored the Father to take compassion on Her poor son and let him have some wealth. The Father reluctantly agreed, observing that even if He gave him riches, he could not have them. It so happened that the poor Brahmin had wandered the whole day long for a handful of rice but could not get it. On his way, the Father placed a bag full of gold and the Mother expected that Her son would, in the usual course, come upon it and take it and his sufferings would come to an end. But the Brahmin, when a few yards from the bag of gold, suddenly took it into his head to walk with his eyes shut. He wanted to see if the feat was possible. He succeeded in performing the feat but passed by the bag of gold and for ever remained poor.

Theosophists and Star brothers and sisters have had fully revealed to them the nature of the work that the World Teacher accomplishes in this Coming; yet they cannot know Him when He is already at work in their midst. One thing is certain: He cannot be known as a price for the possession of this or that quality. He can be known only through His grace, by a total surrender in spirit.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

Spirituality! Ah yes, a word with character, a word with distinction. What a word to conjure with! Many an ignoble act is done under its noble cloak. There is no other word, it seems to us, which is more misvalued, misapplied, and misunderstood than the word Spirituality.

What is Spirituality? We are unable to answer. We ourselves want to know and learn something about its real meaning. It strikes us as being something far, something distant, an unattainable something, and something that is not a part of this mundane,

everyday world. Where does it dwell, then? We wish we knew it.

There is a gleam of hope, there is a line of approach which might shed some light, however feeble it might be, on our problem. We have been told, both in ancient and modern religious and semi-religious literature, of the existence of "Spiritual Men". Every country and every Nation have such. And India, above all, has many such. There have been many Teachers of religious truths in India, men who have attained a very high grade of spiritual development, men like the Bûddha, Shañkara, Râmâ-

nûja. Once They walked the earth with men. Some of Them threw off Their physical bodies, and others disappeared into the vastness of the Indian hill-jungle. Could They be living, these Spiritual Men? Even if They did, it is of no consequence to us. We must solve the meaning of Spirituality ourselves. Are there any spiritual men and women living with us at the present day? It is these or, rather, it is in these men and women that we are likely to find the meaning of Spirituality.

As has already been said, most of those whom the world acclaims as being spiritual are no more with us. But we are the inheritors of their teachings though the real teachings have been mixed up with legends and stories of miracles. If we could separate the kernel from the superficial overgrowth we might get a clue to the understanding of these great men of the past, because their lives are mirrored in their teachings. They lived what they taught; they did what they asked others to do; they obeyed what they enjoined as worth obeying; in short, they practised the precepts they preached. We see from this they were the most practical of men. They were no unpractical visionaries. Visions they saw, no doubt, but these very visions sustained them in their arduous task of helping ignorant humanity. All these Spiritual Teachers of the past have been rejected and repudiated by Their followers.

Their enemies proclaimed that dire punishment would descend on them. But the Great Ones quailed not. They were not afraid of death. Their hearts were wholly free from the fear of death. They feared no torture forced on them to recant. They had seen the Vision.

We cannot better bring out the nature of Spirituality as shown by these Teachers of men than by quoting what our Head says in his article on *The Pa'h*, which recently appeared in *The Herald*. He says: "I have helped many though helping I needed most; I have healed many though healing I needed most; I have guided many though guidance I needed most; I have comforted when comfort I needed most. When in deep sorrow, I have smiled; when joyous, I have grieved; losing, I was happy; gaining, I was miserable; and ever have I loved my God."

That seems to me to be the supreme test of Spirituality. All Great Teachers of the past answer faithfully to this test. When rest and repose was Theirs by right They rejected them and came into the world of men to help them, because They loved humanity more than They loved Their own happiness.

Here and there in the world to-day are men and women who show such noble qualities. It is to these men and women also that we owe our understanding of Spirituality. They are engaged in work the fruit of which they may not live to see. At times their work is such that it brings on their devoted heads undeserved obloquy. The task given to them is at times a thankless one. They know all this and get to work for the fulfilment of the plan entrusted to their care as if its furtherance was their one and only hope in life. It is they who have dedicated their body, mind and soul to their work. Their future is the future of their work; their success its success.

Some of these noble souls we have with us living at the present day. These are the men and women who

keep the world on the path of progress by their self-sacrifice, by their unflinching devotion to their ideals. Of all humanity, these are the most active. They have worn a spiritual sackcloth as it were by renouncing the pleasures of a contemplative life. They have plunged into the tumultuous worldly struggles with a vigour and determination characteristic of heroes. They cannot be discerned by the undiscerning as they carry no halo of power, which the world values most, with them. But the power for doing immense good to the world is theirs. They are the most active of all of us and hence they suffer most. But

their suffering is not like ours. We go under, our suffering overwhelms us. Their suffering is a joy to them as it is the suffering for a cause not their own and yet needs doing and assistance. It is to these men and women who are untiringly active in the service of the world that we should look for the meaning of Spirituality. If we desire to be spiritual let us imitate them; let us be active workers and helpers of all good causes. Meditation, pious wishes and resolutions are no milestones on the road to Spirituality, but we can make them so by associating them vigorously with some activity or other.

REMINISCENCES—OF SORTS

BY GEORGE S. ARUNDALE, M. A., LL. B., F. R. HIST. S.

And now what am I to say about my Indian life, of my ten years in the Central Hindu College, of the years that have passed since 1913 when the College became the Hindu University, and I was called to other duties? Perhaps the actual details of these crowded years will not be of any particular interest to readers of *Brothers of the Star*, though of profound value as reminiscences to me. But if they are, they can be read in ample detail in the *Central Hindu College Magazine* for 1913 and 1914. If I am to sum up the teachings of these years into a sentence, I can only say that they were the means of bringing me into contact with the larger life. They expanded my consciousness to an extent at which I find myself surprised when I compare myself as I was in 1903 with myself as I had grown by the year 1913. I do not want to convey the idea that I had grown better. I am not thinking of goodness at all. I am thinking of the understanding of life, of the realisation of the great principles of life, of the great issues of life, of the lesson I learnt that there is nothing small in life at all, that all is preg-

nant with sublime meaning and wonderful inspiration, if only one is able to look at things from the right angle of vision. It is not in the least degree a question of becoming a better man, a more spiritual man. It is a matter of appreciating, though I grant that the very appreciating, the very realising, is a phase of the becoming.

The heart and soul of our wonderful Protector was the heart and soul of the Central Hindu College, made the College a National movement even more than a Hindu movement, made it, indeed, an active symbol of a great world movement towards Universal Brotherhood. And we who were her agents in this great work could not but catch the spirit of its compelling greatness, were we teachers or were we students. Her colleagues of the Board of Trustees and of the Managing Committee had gathered round her because their own natures responded to the Brotherhood call, based as this was on the religious spirit and on patriotism. The professors and teachers had gathered round her for the same reason. The administrative staff had gathered round her for the

same reason. Many of the students had gathered round her for the same reason. The spirit of Service and Brotherhood brooded over us all during those wonderful years, as it broods over us to-day in richer measure still. We were a happy family, living under the inspiration of great ideals and great purposes. We worked, under her direction, to great ends, and I venture to think that the future—the sole competent judge—will ordain that in some measure we achieved those ends, because her all-conquering and compelling power was working through us. We created an educational ideal, and we strove towards it. We created a type of Indian citizen, and we strove towards it. We created a standard of Indian living, and we strove towards it. We exhumed the traditions of the glorious past, found them pregnant with life, and strove to make them living realities. The Indian youth had a new meaning as associated with the Central Hindu College, and a new impetus was given to patriotism, not to say a new direction.

It was all her work, as I think every one of her then colleagues will be only too happy to acknowledge in thankfulness. We had our share, we did our bit; but it was all under the shadow of her own inspiring example of great living, of greatly living the little circumstances of life no less than the exceptional circumstances. And so I watched a great one at work, as did we all. I watched living greatness at work. I watched the larger life embodied in personal activity. I watched an expanded consciousness deal with the very affairs of life that I myself had to deal with, and deal with them, it need hardly be said, in a way vastly different from the way in which I had been in the habit of dealing with them. Greatness was every day, all the time, knocking insistently at the doors of our being. We might or might not be conscious of the greatness as greatness. We might or might not be aware of the great nature of the work we were helping to its accomplishment, however humble our individual shares in it. But

not one of us could fail to be elevated by our conscious or unconscious contact with greatness. Not one of us could fail to appreciate the fact that we were living out of, beyond, our normal selves, that we were contacting a larger life, even though we might not be altogether able to trace the source of all this to our loved leader—Annie Besant.

What a continual process it was of re-adjustment! I am convinced that one of the signs of progress, and also of a contact with greatness and the larger life, is the consciousness of being continually called upon to re-adjust oneself, one's ways of living, one's outlook, one's thoughts, feelings, ideas—in fact, the whole of one's being. If one is truly making progress, one is always in a state of self-correction. And the state is not a miserable one, far from it. It is a state of elation and confidence, of exaltation and feeling of wonderful uplift. This self-correction business is, indeed, quite a good game, if one does not allow it to become a nightmare. But I should like to ask readers of *Brothers of the Star* whether they play this kind of game, and whether they regard it as exhilarating. If they are not conscious of playing it I am inclined to think they are not getting out of this great period of life's history all that they might. For we must remember that while it is of tremendous advantage to contact personal greatness, as we did at Benares, the spirit of greatness is indeed abroad in everything, and everywhere does it speak its message for the world to hear. May I express myself more clearly in the phrase: The world is soaked in greatness? If we are to any degree tuned to greatness—we may live the humblest of lives and have the humblest of opportunities—we may contact the greatness without and hear its message. We must have the apparatus to listen-in; but God is broadcasting greatness throughout His world, so that His Great Messenger may, while He is on earth, dwell in His own congenial atmosphere as far as is possible in this little evolved world, and that His message of the greatness-to-be may find an echo in the hearts of thousands, perchance

of millions. Are you listening-in to greatness? Have you the apparatus of a humble and eager heart, of a brotherliness to all, of a courageous endurance of personal injustice, of an eagerness to defend those who are unjustly attacked, of a brave declaration of principles?

Far be it from me to suggest that I myself am in possession of these qualities. I am simply trying to tell you the result of my experiences in the Central Hindu College and after, as to greatness and the way to it. She—our she—was a daily embodiment of them all and that is how I came across them, and began to think of beginning a small structure of my own, more or less, less, I fear, rather than more, along the same lines. And I found it meant constant watchfulness as to the little things, constant self-correction, self-adjustment to the new standards I had set before me from having seen them lived before my very eyes. Since then, of course, I have been conscious of the fact that the whole world is an overwhelmingly wonderful, transcendent, example of the greatness of God Himself. Had I been far, far more evolved than I am, my very existence and the existence of all about me would have been sufficient proof of the greatness of life. I should have seen nothing sordid in it,

nothing mean, nothing small, at least from one point of view. I could have seen the diamond in the charcoal. But I needed the personal touch of embodied greatness, and this was vouchsafed to me in ample measure. It was indeed a great advantage to have contacted greatness so closely for so many years, and still to be contacting it even as I write these words. Perhaps some of you who are reading these words have been similarly fortunate. But all of you have some intimate connection with the greatness-spirit, for do you not all believe in the near coming of a World Teacher? Are you not pledged to reverence and cooperate with such greatness as you are able to recognise? Are you not living day by day in that world of expectation which is the very fringe of His own great world? You may not have been in this life members of the Central Hindu College, or of any other movement presided over by some one or other of the greater among us. But within you is the something, the tone, the quality, which makes each one of you alive to greatness. I therefore ask you to stimulate this something, this tone, this quality, by being on the alert to cast out the smallnesses in you, so that your inherent greatness may shine out undimmed.

THE PROMISE OF THE CHRIST'S RETURN

IN THREE ACTS

BY WELLER VAN HOOK, M. D.

Time : The later life-time of Jesus.

Place : The environs of Jerusalem.

Dramatis Personæ : Three young men.

Abraham : A Jewish scholar.

Seti : A wandering Egyptian student.

Julius : A Roman Warrior.

Act I

- ABRAHAM. What think you, Roman, of this man
Jesus, and His Sermon on the Mount?
For me—I am in such doubt;
Attracted by His theories, I fain would learn;
Yet my old religion bids me think well
Before I espouse new ways of thought and deed.
- JULIUS. Scarce do Romans discuss such themes
At once with those fresh-met, as now
With thee, fair Jew. Yet eager am I,
Too, all to review what this rare man
Has taught this morn.
Has he long taught this quaint doctrine
That we shall love, not hate, our enemies?
- SETI. Ah! that is just my case! What means He—
I cannot comprehend—we shall give all away
And follow Him? Whence comes He, Rabbi?
By what authority invested does He dare
Usurp the functions of the Gods? Does He, perchance,
Bring some new and untried deity for us
To worship, learning a new philosophy?
- ABRAHAM. A doctrine He gives forth, it seems to me,
Of pure unselfishness, or, better still, of selflessness.
Many sayings, parables, tells He of generous ways
Which men may find easily to relieve
The fierce buffetings of Fate, each for
His neighbor. Such virtues as are known,
And sometimes practised amid men, He preaches.
Yet, when the wonder-seeking multitude
Is fed, and sated, leaves the grassy amphitheatre,
He, drawing off a certain few, expounds
His doctrines full, explains His parables,
And in few, quiet words, tells of man's origin,
His destiny, and how it is our mission high,
If we will follow Him, to aid in hastening
Man's evolving to that perfect day when,
Our journeying o'er, we may rest, all united in
Heart and mind, knowing our selves, knowing our
Loved ones, and, best of all, knowing God Himself;
So, being at one with these, to be for ever
Free from all Fate's forces, free to learn more of God,
And to grow into His likeness ever more.
- JULIUS. But I'm told He doth practise magic, commanding
Demons, ordering men free of them and healing
Disease by secret processes! Though but yesterday
Our galley's keel ground upon your rocky shore,

I've heard the tale of His feeding thousands,
 Using but a few small fish, and tiny loaves,
 Multiplying these to meet their humble need !
 How sparkle the eyes of those who tell these things !
 Thine, Rabbi, are glittering now ! Methinks I see a convert !

SETI. Ah, Roman, could you but have seen the blind
 Restored to sight, or felt the fluttering joy
 Of that crushed soul in woman's form,
 Mary Magdalene, outcast of women, forgiven,
 Restored to hope of such purity within as doth
 Transcend a million-fold mere outward cleanness !
 Could you have heard His story of our race's future peace and glory

ABRAHAM. Perhaps, again, Roman, you will meet with us.
 Again we hope to hear Him, and resolve some doubts
 We've raised that His philosophy may not avail to cure.

JULIUS. Gladly will we meet again.

(*Exeunt*)

Curtain

ACT II

SETI. Hail ! Abraham. Julius, Hail !

JULIUS. Hail !

ABRAHAM. Hail !

SETI. Have you not heard what happened yesterday ?
 Have you not yet visited the temple,
 The Hebrew gossip-shop ? No ? Strange things
 Have been done by Jesus, most unaccustomed !
 Standing by His side, listening
 To His sweet expounding of philosophy,
 Suddenly I heard a woman call, as breathless she ran
 Toward us : " Jesus, he whom Thou didst
 So love, that gentle one, my brother Lazarus,
 Is dead ! He, whom Thou didst love divinely,
 Lies now within a sepulchre, a great stone
 Rests against the door ! O come with me,
 That Thy gracious words and Thy tender presence,
 So vibrant of sympathy and wise strength to aid,
 May comfort and support us all ! "
 Then, Julius, Abraham, came that miracle
 Strangest of all that yet has been. He, whom
 All of us have learnt to love so well, since last
 Some weeks ago we met here by this stone, He who
 Had met and vanquished high priests in argument,

Who has turned the usurers from the temple-floor,
That wise strong Man on whom all leaned—Jesus wept !

JULIUS. What said He ?

ABRAHAM. I have not heard this latest wonder-talc.

SETI. " Mary," He said, " He is not dead, but sleepeth."
" Master," she replied, " three days the body lies entombed,
And now is already decomposed." All were amazed
When Jesus bade us follow Him, and we went
Down into Bethany where the body lay. Strangely
Was the Great One troubled within and deeply groaned
When we approached the grave. Slowly
The heavy stone was rolled away. Loud cried He:
" Lazarus, come forth ! " Then came he forth, bandaged closely.
Though his face was tightly swathed, heavily he spoke
In muffled tones and bade us be of good cheer.

JULIUS. And do you yourself believe that he was dead ?

SETI. Yes, Mary had spoken true words. The body
Had been decomposed. But all went well with him
When he came forth, and when the cloths were drawn away.
Now think you these things are done. my friends ?

ABRAHAM. Deeply they do puzzle me. I cannot comprehend
This mystery—how these miracles are done.
God's Law defied, though He Himself should abrogate
That Law, the stability of the whole universe would be denied !

SETI. For me, 'tis fortunate I am Egypt's son. As a boy
I served within an ancient temple, where I learned
Some inner lore, was told that there are laws
That far transcend those minor ones we know ;
And those initiate into their full use
May do many things that seem to be beyond
Man's sphere of action, thought, responsibility.
 This wisdom
Sacred, sprung from the Creator, instructs in those steps
Which we have taken in past lives spent in other bodies,
And those which we must take if we would become like Him.
His miracles, then, novel and wonderful howe'er they be to us,
Are yet within the limit of the Law He serves.

JULIUS. Wondrous such knowledge in the aid of men !
More would I learn of it—how to follow on ever to know more !
Inklings of such I have heard in Rome. The mystery priests
Prate much of weird, gruesome, childish spiritings.
Yet, 'neath their ignorant study of birds' viscera
And small prognostications, must lie some sure philosophy.

Perhaps did one but know the teachings of the older priests,
 Could one but learn their secrets, we would find such basis
 For their daily round as you have just described.

ABRAHAM. Now that you speak of these things, Seti, do I recall
 The scarce whispered references of our Jewish priests
 To a secret doctrine of the soul, and its long pilgrimage
 In many bodies returning oft to life on earth.
 They seem also to know of a magic taught vaguely
 In ancient Scriptures, Talmud, Kabbala.
 Half secretly they speak of a major knowledge, by which
 Well instructed initiates may perform such deeds as these
 That Jesus does. Yet in deep awe do they refer sometimes
 To India's wise men. They do know, 'tis said,
 So much of these deeper laws of Nature, they may
 Transcend death's limits, leave the body as they will, and,
 After wandering o'er the earth, return and enter it again.
 Besides they can, if need be, leave the old body
 They have outworn, and take some new one,
 As that of some young man fresh-drowned
 By Fate's premature decree. Thus may their work proceed
 Unhindered by the lack of bodies.

SETI. Purity of motive, complete self-sacrifice, a willingness
 To yield all interests of the man in every form
 To the teachings of His Master—these are required
 By Jesus of His inner pupils. And in His religion
 You may see how He would train men step by step,
 To prepare themselves for always more
 And greater service for men and God.

JULIUS. Then you think there lies no truth in the priest's charges
 That He consorts with evil powers—is dominate
 By some subtle plan to found an empire vast, or
 'Stablish a counterpoise 'gainst Rome's aggression?

SETI. As I see, that Kingdom He would found
 Is not of this world—a realm of Spirit in which would lie
 The world's redemption from those Fates which it has dared.
 Piled mountains high is the pent-up force threatening humanity.
 That returning force which man has for aye sent forth.
 Were this discharged at once, man would be swept away.
 His coming makes possible a gradual discharge.
 And now are thronging to Him thousands, who will aid
 In broadening life's limits for us all, and a few
 Who would join Him in His complete self-abnegation.

ABRAHAM. I fear for Him these the plottings of the priests;
 I fear their rage. The agents of Rome are plotting too.

SETI. We can but wait to see what shall be the outcome
Of all these forces cast together. Fear has He not.
(*Exeunt*)

Curtain

ACT III

JULIUS. Good day, Seti, and to you, Abraham !

SETI. Good day '

ABRAHAM. Good day !

JULIUS. Long is it since we met here in those days
That followed the Sermon on the Mount of Olives,
And the restoration of Lazarus to his friends,
And the ignorant destroying of our Master's body by the mob.
Ah! much have we learned since then of Him and of His work.
Altho' we have not seen each other, Seti,
And Abraham, how has it fared with you ?

ABRAHAM. These months have been filled with grief and hope,
Now commingled and now separate. We have been so distraught,
'Tis hard to estimate one's state of consciousness.
'Tis better far to look into the future, filled with hope.

SETI. As Egypt's son, I know the pensive phase of life.
Our Nation's force is spent, I know. Only a drivelling old age
Awaits her and the pain of backward glancing.
Now for the fulfilment of His promise must we look
To that future life, when we shall be with Him
Again on earth, and aid in the upbuilding here
Of that sacred temple, that fair house not built with hands !

ABRAHAM. Much is to be done—our duty 'tis to apprise the world
Of what He taught. Others shall come after us ;
Each generation shall have its leaders, teachers,
Each its appointed duty, all preparing the Way.

JULIUS. Seti, did you see the Master when He appeared
To His pupils on the third day after His death ?

SETI. I did, Julius, and since He now oft comes to us,
In quiet hours when we can meet together in some cave,
We'll ask if you may not be there also.
Quietly we sit, and inly, worshipfully, invoke
His tender influence, sweet and strong. Presently
He enters our midst, when we're prepared in unity
Of heart and thought ; or, through one of us
More sensitive to His gracious influence, speaks
To all, telling the mysteries of the higher worlds,

Explaining the Way by which we best may serve Him,
Furthering the plan of God in Man's evolving to become
More than man and to grow into the image of the Divine.

ABRAHAM. Yes, these meetings, and that return of His in future years,
Make up the hope of life for us. From week to week we live,
Waiting that sweet evening and the secret teachings.
To us no occult powers are given—ours as yet
The earlier Path, preparing well the way for greater things.

JULIUS. Then, if I may, I'll join you. Strangely the light
Of life has fled from me who knew Him then,
But since His passing have not seen Him.
Blue skies and the green fields are here, yet cold.
They'll breathe of hope, now ; they'll tell for me
His Coming, tell the passing of those influences malign
'Neath which we are living. Gladly I'll join His disciples
Who are preparing ground, sowing seed and tending
The fields for Him.

SETI. Long 'twill be ere His return,
He said. These bodies shall be gone, long ere that time.
Yet shall that return be sure. In His Name shall
All be done. Blest we may be of those on earth
In that fair time ! So speed that day. His Will be done !

Curtain

Finis

NOTE

This Play was published in the *Theosophic Messenger* for December, 1909, by Dr. Weller Van Hook—when he was General Secretary of the American Section, T. S. It was presented in Chicago (twice), San Francisco and Seattle, and on three occasions I took the part of Seti. It was also presented in Sydney. Since the Play has little action, I found it necessary, in order to prevent too long dialogues, to curtail the published version. The fuller version will be found in the *Messenger*. The present version is that used by me in America and Australia.

One important aspect of the Play is the creation of a reverent atmosphere. The play is an offering, not an entertainment. There should be no applause whatsoever. I have found the most effective way is to open with

music, and immediately at its close, for the first Act begins without any pause. At the close of the first Act, as the curtain descends, immediately, without a pause, the music begins again. At the close of the music, the curtain rises at once for the second Act. This Act also closes with music. The third Act similarly begins and ends with music. In this fashion, if the music is appropriate, it is possible to preserve the reverent atmosphere.

Any announcements necessary, and a collection, if there is one, should be made at the beginning. The little Play, with the music used in America and Australia, lasts from thirty-five to forty minutes. Care should be taken to see that the dialogue is clearly uttered, and that there is due deliberation.

C. JINARAJADASA

The Order of the Star in the East

The Annual Report, 1923

INTRODUCTION

The year under report has been one of steady, though slow, progress in almost all the Divisions, except Bengal and Assam, where, due to various reasons, work has been at a standstill. The difficulties that have stood in the way of Star work during the last several years have not yet abated. There is a wave of unrest in the country, which has found expression in the Non-Co-Operation movement and other political movements and it has absorbed all the interest of the major part of the country, but during the last few months there has been a revived interest in the Star. It is found by lecturers that political and Star meetings are the most popular and draw the largest audiences.

The Brotherhood Campaign, inaugurated by the Theosophical Society, has been taken advantage of by the Star to propagate its principles and to spread the message of the Coming of the Lord of all Religions. Thousands of copies of the book *At the Feet of the Master* have been distributed free, and a large number sold. This priceless gem is one of the best materials for propaganda, not only because our Head is its writer, but it familiarises one with the Great Teachers of mankind, it provides that broadened outlook in religious matters which is essential as a preparation for the Coming and it gives a scheme of self-preparation for members of the Order.

While we did not have the privilege of the presence of our Head in our midst during the year, we have had the invaluable services of Brother G. S.

Arundale for the Cause, since he left Indore in March. During his many tours all over the country he has spread the message in his own inimitable way. His influence with the young is remarkable, and there is at present a vigorous activity of the right kind among the Youth of Madras, chiefly due to his enthusiasm and inspiration.

Our Protector, we are sad to note, has been suffering from a bad knee for a number of months, but she has delivered lectures at many places in spite of it. We are glad to be able to say that she is much better. We offer her our homage and gratitude.

The organisation of the Order, as described in the last report, has been kept intact, and has worked well in most Provinces. The only change is the creation of a new Division in Bombay City with Brother V. S. Trilokekar as Divisional Secretary. Bombay City has a number of problems which are unique. The Panjab and Orissa have also been made into separate Divisions with Bros. Bal Mukund Bhatnagar and Laxmi Narayana Sahu as Secretaries respectively. The Reports from the Group Secretaries to the Divisional Secretaries, and those from the latter to National Headquarters are not yet as regular as they might be. It has a twofold use: not only does it help in the co-ordination of activities, but it keeps the channels of communication of force backwards and forwards always active. We would appeal to all Secretaries to be more regular and systematic in the submission of their reports.

TABLE
Membership Statistics for the year ending September, 1923

Division	Secretary	Actual strength on 1st Oct., '22		New admissions and transfers from other Divisions								Less—Passed away, etc.		Actual strength on 1st Oct., '23		
				1st Quarter		2nd Quarter		3rd Quarter		4th Quarter						
		Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates	
N. & W. Tamil	T. B. Bhashya-charya	399	14	68	6	106	22	97	24	14	*1	1	3	2	682	66
S. Tamil and Ceylon	M. Subrahmanya Iyer	294	(Report not received)												294	
Andhra	A. S. Rajagopala Iyengar	293	2	32	4	79	3	47	10	108	*1	3	3		557	22
Desa	K. Venkata-ramiah	270	20	100				26		43		7			439	27
Karnataka	Manjeri S. Ramaier	136	10	2		14	6	5		11		5	1		167	21
West Coast	Dr. P. V. Shikhare	160	11	19		18	6	3		20		4	57		163	21
Mahā-rāshtra	Dr. V. S. Trilokekar	152	9					16		+66 13 *5		23			229	9
Bombay																
Gujerat and Kathiawar	M. T. Vyas	273	48	83	22	54	13	28	4	59		2	2		495	88
Panjab	Dr. Bal Mukund Bhatnagar					36	1	31		13	*1	1			81	2
Sind	J. N. R. Mehta	(Report not received)													122	17
Kashmir	Dr. Shri Ram	60	(Details not given)												104	
Jammu and N.-W.F.Prs.	V. G. Barpute	125	21	12		5		1		6		1			148	21
C. P., C. I. & Rajputana	Shukdeva	151		49		3		9	3	17		3	2		227	5
Behar	Narayan B. Sanjiva Rao	214	(Details not given)												232	
United Provinces	Satish Ch. Ganguli	78		4		9		21	12	24		1	2		134	13
Bengal	L. N. Sahu	(Report not received)														
Orissa																
	TOTAL ...	2605													4074	312

* Transfers from other Divisions

† Renewals

It will be seen from the Table that the number of members was 4074 on the 1st October, 1923, as against 2605 on the same date last year, while the respective numbers of associates were

312 and 135. Although mere increase in membership cannot be an index of the quality of work, it is evident that progress is not as satisfactory as it might have been. Work among

associates has evidently been carried on only in two or three Divisions, while it is of the utmost importance that work among them should be done, because those who are young now will be the followers of the Lord, and they should be helped to prepare themselves. As the day approaches nearer, our energies should become more and more one-pointed and intense.

The following is a list of the All-India officers during the year.

National Representatives :—Messrs. Yadunandan Prasad and N. S. Rama Rao.

Treasurer :—Mr. N. S. Rama Rao.

Ag. Editor of the Brothers of the Star :—Mr. B. Rajagopalan.

National Lecturers :—Messrs. M. D. Panday and R. K. Kulkarni.

Council :—Messrs. J. Krishnamurti, J. Nityanand, Jamnadas Dwarkadas, Ratansi D. Morarji, Manjeri S. Ramaiyer, D. K. Telang, Ramachandra Shukla Miss. Annie C. Bell and Messrs. Yadunandan Prasad and N. S. Rama Rao (*ex-officio*).

MAGAZINES

The Brothers of the Star has been carried on with great success, and the circulation last year was greater than ever before; the number of pages of reading matter has been increased to 16, and the general get-up of the Magazine has been further improved. This would have involved a loss of Rs. 250, were it not for the generosity of a friend, who made a donation of that amount to save us from a deficit. We cannot expect such a generous donor every year, and efforts should be made to increase the number of subscribers to 2,000. The subscription is so little that we think it is easily possible to do so, if every member

makes it a point to get at least one subscriber for the Magazine. Will they not do it for the sake of the Cause, as it will mean the spreading of the message and our ideals far and wide? We are thankful to Bro. B. Rajagopalan who has so ably edited the Magazine in the absence of Mr. V. C. Patwardhan.

Our vernacular magazines are *Tarakodaya* (Kannada), *Tarakadutan* (Tamil), *Taraka-Sandesamu* (Telugu), *Maitri* (English-Sinhalese), while the Gujerati and Marathi Theosophical magazines have kindly reserved a few pages for Star matter. It was felt that the absence of a Hindi magazine was a great handicap, and a four page sheet will be issued from January, 1924, from Adyar, named *Avatar*. Before permanent arrangements can be made for its editing and publishing in the North, it will be edited by Mr. G. B. Varma, the Headquarters Secretary.

FINANCE

The financial statement for the year 1922-23 ending on the 30th October, has already appeared in the December number of the *Brothers*. The opening balance is Rs. 1,324-13-7 and the closing balance Rs. 3,086-2-0, out of which only Rs. 2,427-6-6 is the balance for the General Fund. While we have been able to tide over the expenses, it is clear that we have not been able to give much help to the many Divisions where there are eager workers, but they have not the necessary funds to carry on propaganda. The Panjab, Kashmir and the Frontier Provinces, and the Central Provinces are cases in point. It is hoped that members will make voluntary contributions this year so that the weaker Divisions may be helped until they can stand on their own legs. For the upkeep of the office at Headquar-

ters, a minimum sum of Rs. 3,300 is necessary, and unless donations exceed that amount, no help can be given to any Division.

BUILDING AND OFFICE

As the scope of our work increases, the problem of offices and building becomes an acute one. At present, we are housed in rooms kindly lent free to us by Dr. Annie Besant, -but that is hardly sufficient for our purpose. An appeal has been sent round for donations for the Building Fund, which now stands at Rs. 10,000, and it is hoped that generous donors will not be wanting, in order that it may be possible to start building before Krishnaji comes back to India next year. Australia has shown its enthusiasm by making an Amphitheatre possible. Shall India not even be able to build a home for its offices and archives?

SELF-PREPARATION GROUP

According to the instructions of the Head, we started a Self-Preparation Group for India at Adyar in June, and the work done during the period under report is entirely satisfactory. The total number of members in the Group is 395, and all work is centralised at Adyar, as it has not been thought advisable to appoint Group-Leaders in various places yet. The monthly Messages of the Head are printed and distributed among members, and a scheme of Meditation-Study has been compiled by our revered Brother George S. Arundale. This has been approved of by the Head and is to be used by members of Groups all over the world. While it is essential that members should, if possible, join Self-Preparation Groups, it is advisable that they should remain out of it if they feel that they cannot observe a certain discipline,

or if they cannot dedicate their whole life to the cause of the Star.

LEAFLETS, PAMPHLETS AND OTHER PUBLICATIONS

English: Information for Enquirers, Brotherhood and Education, The Coming World-Teacher by P. Pavri, Propaganda Posters, Perpetual Calendar, Christmas and New Year Greeting Cards.

Tamil: 10,000 copies of *Why We Believe in The Coming of a World-Teacher*. 27,000 copies of *Information for Enquirers*.

Telugu: 6 Leaflets.

Canarese: Information for Enquirers.

Marathi: Declaration of Principles and Application Forms. Leaflet of Star Questions and Answers.

Gujerati: Lord's Work, The Present State of Affairs, Preparation for the Coming Teacher, Editorials of the Head, Speeding up by G. S. A.

Hindi: 2 Leaflets, *Exertion and Destiny*, *Information for Enquirers*.

Bengali: 1,000 copies of *At the Feet of the Master*.

WORK IN THE VARIOUS DIVISIONS

North and West Tamil:

The energetic Divisional Secretary reports solid work in his Division, but is not satisfied with the rate of progress. He suggests that a whole time Traveling Organiser should be employed to enthuse the groups. Ten Conferences were held in the Division, at Vellore, Mayavaram, Vriddhachalam, Periyankuppam, Somandurai Chittoor, Komaleswaranpet, Erode, Mylapur, Kattimannar Koil and Peralam. A good deal of free literature has been distributed as every group is made to buy Rs. 2 worth of leaflets for distribution. As usual, vigorous propaganda tours were made by Bros. T. Ramachandra Rao and Sir T. Sadasiva Iyer.

ACTIVITIES :

Continued all the activities started last year (vide February, 1923, *Brothers*, p. 58), with the exception of a night school at Conjeeveram which was dropped, as the Municipality wanted to convert it into a Day School.

NEW ACTIVITIES :

1. Night School for depressed classes, Girls' school and Gaol lectures at Vellalore, Pallapalayam and Coimbatore.
2. Co-operative Banking at Sorathuperiakuppam.
3. Self-Preparation at Adyar and Coimbatore.
4. Bhajana and Universal Brotherhood Campaign.
5. Animal Protection.

South Tamil and Ceylon :

Bros. M. Subramania Iyer and Sundara Sarma are as active as ever and work is progressing steadily, while in Ceylon Mr. and Mrs. F. G. Pearce carry on the work with enthusiasm. Several Conferences were held during the year.

Andhra Desa :

There has been good progress in this Division due to the remarkable devotion to the Cause, of the Secretary and his Assistant, Mr. K. L. Narasimhamurti and of Mr. G. V. Subba Rao of Yellamanchili. The Telugu Magazine is carried on in a high state of efficiency, and a large number of the pocket edition of the *At the Feet of The Master* has been distributed. The Secretary reports plans of fresh work for the next year, and says that a good deal of difficulty has been caused by misunderstandings created by some followers of the N.-C.-O. creed. Conferences were held at Masulipatam and Anantapur.

ACTIVITIES :

1. Prison Visiting at Rajahmundry and Vizagapatam, the former helping the discharged prisoners also.
2. Night Schools at Yellamanchili, Bezvada (2), and Madanapalle (2).

3. Day School for young children at Yellamanchili.

4. Religious Instructions in schools at Vizagapatam.

5. Study Classes for Women at Dharmavaram.

6. Library for women at Anantapur.

7. Bhajanas at Dharmavaram, Thummapudi, Kuntimaddy, and Nagasamudram.

8. Distributing medicines at Thummapudi.

9. Co-operative Banking at Thummapudi and Kuntimaddy.

10. Printing and distributing leaflets at Guntur, Yellamanchili, Vizagapatam, Chittoor and Chicacole.

(Besides these, members have been going about villages lecturing.)

Karnataka :

Steady though slow progress is reported owing to lack of funds, but plans are being arranged to make the income of the Division steady. Two Conferences were held at Bangalore.

ACTIVITIES :

Continued all the activities started previously. (Vide Feb. '23, *Brothers*, p. 60).

NEW ACTIVITIES :

1. Self-Preparation.
2. Holding of a combined meeting monthly by members of the Chintamani, Chickballapur and Sidlaghatta Groups.

West Coast :

The progress in this Division has been slow owing to various reasons, but the important Social Reform work inaugurated by the Divisional Secretary has been carried on with zeal, and as usual, the financial support has again come from his wife. The Secretary hopes to do propaganda work by leaflets as the T. S. Federation has established a press at Allepey. Conferences were held in conjunction with the T. S. at Palghat and Allepey.

ACTIVITIES :

Continued activities previously started, viz., Scouting, work for abolition of caste superstition, upliftment of the lower orders of society, etc.

NEW ACTIVITY:

Universal Brotherhood Campaign.

Maharashtra :

The Poona Group reports vigorous activity, for which the credit must go to Mr. K. G. Jayavant. The Secretary, being a busy man, needs the help of a whole-time organiser, and hopes to appoint one next year with the help of the T. S. A Conference was held at Poona.

ACTIVITIES:

(By Poona Group only)

Continued Prison Visiting, Hospital Visiting, Animal Protection, Classes for Associates, Monthly Devotional meetings, Weekly Meditation meetings, Free Reading Room, Boy Scouting and T. S. Propaganda. Co-operative Society work was dropped for want of support.

School Lecturing work has been started this year.

Bombay City :

This is a new Division created during the year and has shown renewed vitality under the able guidance of Dr. V. S. Trilokekar. He has organised Self-Preparation Preparatory Groups, of which regular meetings are held. A large number of pocket editions of *At the Feet of the Master* have been distributed or sold in the City.

Gujarat :

Bro. M. T. Vyas with his band of workers has done very useful work in this Division, and he was ably helped by such tried workers as Bro. H. K. Mehta and Bro. Venishankar G. Bhatt. A whole time worker is the demand from this Division and for financial help from Headquarters as well. Conferences were held at Mohoni, Umadhara and Surat. Very good work has been done among the youth, as is evident from the large number of Associates in the Division.

ACTIVITIES :

Scouting, carrying on three manuscript monthly magazines by Associates, Teachers' Association conducted by Bro. D. H. Hora of Baroda, Gaol work at Bhavnagar, Sanitation work at Ahmedabad by Bro. Dr. Solomon, Classes for Associates and Medical Inspection of Schools at Surat.

Sindh :

Bro. P. M. Advani is doing very useful work, though progress is very slow.

Panjab :

Dr. Bal Mukund Bhatnagar of Patiala was put in charge of this Division during the year under report. The Panjab was separated from the Sindh Division, as it was found impossible to organise work from Sindh. In this short time, the Secretary has visited eight important cities and has carried on vigorous propaganda. He is to be congratulated on his success.

ACTIVITIES :

Public Lectures, Posters and Distribution of Leaflets.

Kashmir, Jammu and N.-W. F. Provinces :

The Secretary reports steady progress and an unusual interest in the Star. He has visited twelve important places during the year, and has delivered lectures on various Star subjects, while his health propaganda is carried on with the usual vigour. Dr. Cousins visited this Division in the summer and evoked great enthusiasm.

ACTIVITIES :

Social Service by Rainawari Group, Animal Protection by Rang-Teng Group, Printing and Distributing Leaflets by Amirakadal Group, Lectures, Posters, and Distribution of Star and other leaflets, etc.

Central India, Rajputana and Central Provinces :

The progress in this Division has been very meagre, due largely to lack of funds, although useful work has been

done at Indore among Scouts. It is hoped that leading Star-members in the Division will lend their aid, financial and otherwise, to the Secretary. A Conference was held at Ujjain.

ACTIVITIES :

Boy Scouting, and Healing work by Two Members.

United Provinces :

At the Suggestion of Bro. Shukla, Bro. Sanjiva Rao kindly consented to become the Divisional Secretary for this Province. He reports that conditions are very discouraging and suggests a well-organised tour by one of our bigger leaders in the North. His suggestion is to attract the educated youth, so that through them the masses could be aroused. The work of the Order, he says, is essentially among the young, for from among them will come those whose eyes will be privileged to behold the 'King in His beauty'.

Behar :

Mr. Shukdeva Narayana reports steady work though only in isolated groups. No vigorous propaganda has been carried on, but he reports that the strength of the N.-C.-O. movement has impeded the progress of work. The Gaya, Motihari, Madhipura and Madhubani Groups have been specially active.

ACTIVITIES :

1. Social Service League at Motihari and Madhubani.
2. Weekly Study Class at Gaya, and Madhubani.
3. Distributing Medicines, and First Aid class at Motihari and Madhipura respectively.
4. Hari Kirtan and Daily Prayer Party at Madhipura and Madhubani respectively, (Non-Members also take part in the latter).
5. Printing and Distributing Hindi Star Leaflets and also copies of the cheap pocket edition of *At the Feet of the Master* at Gaya, Motihari and Madhubani.

Bengal :

The Secretary reports slow progress due to unfavorable political atmosphere and lack of funds.

ACTIVITIES :

"The Natherbagan Helping Brotherhood" (in charge of a qualified M. B.) where free medical advice and help are given; Star meetings and lectures.

Orissa :

It is a new Division and one in which education is very backward. It needs a good deal of preliminary preparation before our message can take root.

Protection of Animals :

The International group has a Section in India also, of which Miss K. M. Ridge is the Secretary. She has direct communication with a number of Star officers who are interested in this. The following lines of work are being developed: Jack London Club, S. P. C. A. Press work, Humane Education and Prevention of Animal Sacrifice.

CONCLUSION :

In conclusion, we must thank all officers of the Order for their unflinching enthusiasm and eagerness to help, and without whose aid, work on a decentralised basis could not have been carried on at all. We must also express our admiration for and thankfulness to our energetic, efficient and devoted Headquarters Secretary, Bro. G. B. Verma, for his invaluable work at Headquarters.

The time for the Coming is nearer than most of us imagine; so let us devote ourselves with our whole heart to the work of preparation, because when He has come, if we are not active now, we shall be haunted by the regret that we did not help in the preparation, and it will then be too late to do at least *that* portion of His work.

To conclude, we must quote from the inspiring Message of our Revered Protector, given at the beginning of this year:

BROTHERS OF THE STAR:

The dawn in the East grows very rosy, and the Star in the East heralds our rising Sun. Happy are you, who are preparing yourselves for that rising, who have heard the Message of the Coming, and who send out to meet the approaching Teacher, your love, your devotion, your earnest will to serve.

The signs of His Coming multiply around us and we seem to hear the cry: "Behold! your Lord Cometh; go ye out to meet Him." Our hearts are already laid at His Feet. Our eyes long to rest upon His Face. May we be worthy to greet Him when He comes, to tread once more the ways of mortal men. When faith becomes sight, may we be worthy to serve.

YADUNANDAN PRASAD

N. S. RAMA RAO

National Representatives
for India

FINANCE

DONATIONS DURING November 1923

N. B. Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

GENERAL FUND	Rs. A. P.
REGULAR:	Rs. A. P.
A Friend ...	20 0 0
"In His Name" ...	2 8 0
"For His Work", Triplicane ...	5 0 0
L. Arathoon ...	10 0 0
R. D. Maneck ..	5 0 0
R. Ramanujiah ..	1 1 0
C. Subbrayudu .	0 8 0
	<hr/>
	44 1 0

	Rs. A. P.
R. D. Maneck ...	5 0 0
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Total Rs.	9,347 8 7

Brothers' FREE LIST

Already acknowledged (December Brothers)	...	103 14 0
G. R. Bhadbhade ...	5 0 0	
F. G. Pearce ...	1 0 0	
C. Ramaiya .	1 0 0	
Dr. Shri Ram	3 0 0	
	<hr/>	10 0 0
Total Rs.	113 14 0	

SUNDRY:

N. S. Rama Rao ..	10 0 0
B. Subba Rao ...	0 11 0
Jai Krishna ...	2 0 0
F. N. Jussawalla..	2 0 0
P. Poornaih ...	1 0 0
	<hr/>
	15 11 0
Total Rs.	59 12 0

NEW TEMPLE FUND

(In response to the appeal of the Jt. National Representatives circulated with the November Brothers).

Gurdial N. Mal- lik ..	25 0 0
Kin Mong Latha- kin ...	10 0 0
	<hr/>
	35 0 0

BUILDING FUND

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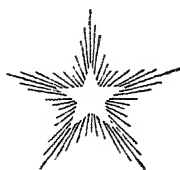
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“Behold I Come Quickly”
The
Brothers of the Star

The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab.)

Acting Editor : B. RAJAGOPALAN, M. A.

Vol. X., No. 5

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There being no rules and no subscription, the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must belong to a Group or be directly attached to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be

addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

DIVISIONAL SECRETARIES

1. **Kashmir, Jammu and N.-W. F. Provinces.**—DR. SRI RAM, Jammu.
2. **Sindh**—MR. J. N. R. MEHTA, Bunder Road, Karachi.
3. **The Punjab**—DR. BALMUKAND BHATNAGAR, M. O, I-C. City Branch Dispensary, Patiala.
4. **E. I., C. P. and Rajputana**—MR. V. G. BARPUTE, 41, Lodhipura, 1, Indore, C.I.
5. **United Provinces**—MR. B. SANJIVA RAO, M.A., I.E.S., Benares.
6. **Behar**—MR. SHUKDEVA NARAYAN, Pleader, Madhubani, Dt. Darbhanga, Behar.
7. **Bengal and Assam**—MR. SATISH CHANDRA GANGULY, 3 A, Sen Lane, Hatkhola Post, Calcutta.
8. **Guzerat**—MR. M. T. VYAS, Shuklatirtha, Via Chamargam, Broach District.
9. **Maharashtra and Hyderabad Deccan**—RAO BAHADUR DR. P. V. SHIKHARE, 431, Narayan Peth, Poona.
10. **Bombay City**—DR. V. S. TRILLOKEKAR, "Star House," 25, Nowroji Sett Street, Thakurdwar, Bombay.
11. **Andhra**—MR. A. S. RAJAGOPALA IYENGAR, Assistant Engineer, P. W. D., Bhimavaram, Krishna District.
12. **North and West Tamil**—MR. T. B. BHASHYA-CHARYA, "Daisy Lodge," Coimbatore.
13. **South Tamil and Ceylon**—MR. M. SUBRAMANIAM AIYER, Theosophical Society, Adyar, Madras, S.

14. **Karnataka**—MR. K. VENKATARAMIAH, Fort Centre Road, Basavangudi P.O., Bangalore City.
15. **West Coast (Travancore, Malabar, etc.)**—MR. MANJERI S. RAMA IYER, Pleader, Chalapuram, Calicut.
16. **Orissa**—MR. LAKSHMI NARAYAN SAHU, B.A., Servant of India Society, Satahat, Cuttack.
17. **The Far East (China and Japan)**—MISS DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China

WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor,

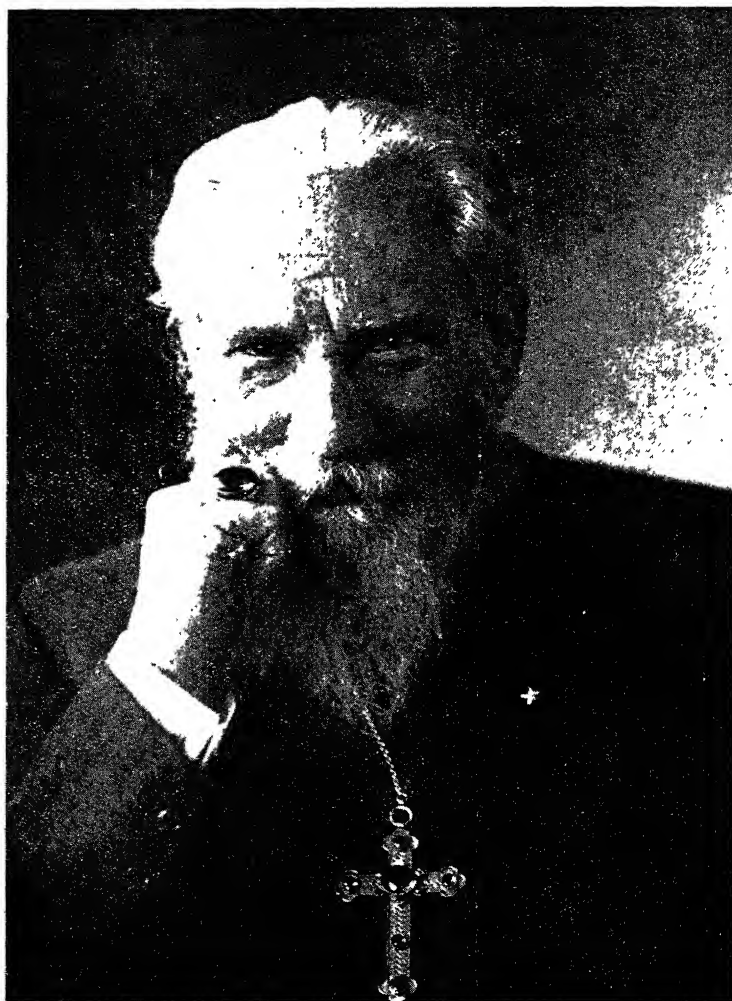
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Rt. Rev. BISHOP C. W. LEADBEATER

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

The 17th of February is an important day to the members of the Order of the Star in the East, it being the birthday of one of its Great Leaders, the Rt. Rev. Bishop Charles Webster Leadbeater. We owe a much to this great teacher. He, along with our Protector took charge of the education of our Revered Head, while he was "young in body", and for that only, not taking the others into consideration we owe a deep debt of gratitude to him. His illuminating teachings have lightened many of the difficulties of a large number of people in the world. His commentary on "At the Feet of the Master", explaining the teachings of the Great One of Wisdom and Compassion to men is a never failing source of inspiration. We in India cannot completely realise, most of us belonging to another exoteric religion, as we do, what Star-work he is doing in working up the Liberal Catholic Church in Australia, doing the preparatory work for the Coming of the Lord. On this his Seventy-Seventh birthday we offer him our heartfelt salutations, and gratitude for all that he has been and continues to be, to us.

* * *

The presence of the Lady Emily Lutyens at Adyar for two weeks was very helpful. Those who had not the privilege of attending the Benares Conference and so lost the opportunity of hearing her address were given another opportunity at Adyar. Her address on the 11th January

was very inspiring, as she took for her theme some of Mr. Krishnamurti's recent utterings. "I have now lit my own torch; and am never going to rest till I have lit the torch of everybody else" was one. Other sayings were to allow *nothing* to stand in the way of the Master's service and to become the burden-bearers for the Masters.

* * *

We would commend to our readers a careful study of Mr. Arundale's article on "A Call to the Youth of India," published in *New India* of January 11th and also as a Supplement to the *Young Theosophist*, the official organ of the Federation of Youth Lodges in India. It represents preeminently the Star attitude, and as Brothers of the Star should be Youths in spirit if not in age also, the "Call" should find a hearty response at once. Mr. Arundale has gone on a three months' tour in Northern India to sound his clarion call to the Youths in various places up in the North, to popularise the idea of the Coming of the World Teacher and to help the propaganda of the Theosophical Society.

* * *

Subscribers to the *Herald of the Star* must have read with considerable pleasure and inspiration the Head's three articles on "the Path". It will have presented to the readers a new angle along which to view the power of our beloved Head. The articles have been got up very neatly in book form,

with a fine portrait of the author, but as only two hundred copies arrived in India and those at Benares, the fortunate privileged Convention-goers snatched up all the two hundred, so that the hungry stay-at-homes are now awaiting eagerly a replenishing of the stock.

* * *

We are printing in our pages an account of the Kibbo Kift movement, written by a lady teacher in a private garden school in Derbyshire in England which the Editor of the *Brothers* and his wife recently visited. The Editor in his letter says :—

The school is being run on new lines in Education and emphasises open air living very largely, in accordance with the K. K. movement which is keenly taken up by pupils and teachers.

This movement is a new movement

similar to scouting, though differing in some respects. Although one might perhaps wonder how far similar movements working independently subserve the ideals for which they stand—inasmuch as duplication involves a certain amount of wastage of energy—yet, in Europe, where there is so much of healthy exuberance of varied activity on the part, especially, of the Youth, and where organisation is efficient, one is convinced that there is room for more movements than one, though inspired by similar ideals.

* * *

We draw attention to the schemes thought out by the officers at the Star Convention at Benares and invite our brothers to cordially co-operate to the best of their ability, as the “Time is drawing nigh.”

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

The Annual Star Conference at sacred Kashi was an unqualified success. To those who had the privilege of being present, it will remain imprinted on the memory for the sense of spiritual elevation that one felt. The whole atmosphere of the place surcharged with brotherhood and good will as it was for the first few days of the T. S. Convention, was raised to a plane even higher on the 28th December—the Star day. Ever since the memorable occasion at Benares 12 years ago, when our beloved Krishnaji gave away the first certificates of membership and there was a sudden down-pouring of higher forces felt by one and all present on the occasion, this day has been looked forward to with eagerness for a similar manifestation of those elevating forces and

on every occasion this hope has been fulfilled. This year was no exception to the rule, and although the influence was felt throughout the day, the occasion of strongest manifestation was the members' meeting held in the morning, when our Reverend Protector, Brothers C. Jinarājadasa and G. S. Arundale addressed the gathering. There was such an outpouring of love, rather Divine Love, which brushed away all difficulties for the moment and one came into vivid contact and realisation of the fact of our oneness.

It is this realisation that we have to try to realise in ourselves, if we wish to recognise the World Teacher, and to the extent and quality of our realisation, will be the extent of our recognition of Him; for there are degrees of recogni-

tion and the World Teacher will give His message not merely by spoken words but through other channels as well. Further, the extent of our own realisation largely depends on the extent to which we have brought others a little nearer to this realisation. There is a quality of self-unfoldment in sincere propaganda, which is of great value even in Self-Preparation. Meditation and study are, no doubt, of great help in the unfoldment but the spreading of the message of Brotherhood and the near Coming of the Great Brother of the World, who is the greatest embodiment of love, an essential for true self-preparation or self-unfoldment.

The great cry at Benares during the Star Conference was "the village brother" and the need for village propaganda. It was felt that the poor, the ignorant and the needy were not given the message of hope to any great extent. Bro. C. Jinarâjadâsa spoke eloquently on the need for going into villages and taking part in the life of the people and telling them of our hopes and aspirations, so that it may concentrate their forces of aspiration.

At the officers' meeting various methods were suggested to which we would draw the attention of all earnest members. The officers came to some valuable conclusions and it is expected that those assembled, as well as those who had not the good fortune to be present will carry out those suggestions. Propaganda by magic lantern has been suggested and an earnest brother has promised a donation of Rupees Two Hundred. We also hope to publish an article on the method of propaganda by

magic lantern in March. We would request brothers all over the country to help us in the following directions: (1) Songs and *abhangas* in vernaculars for use by Bhajana parties, (2) Pictures from the lives of World-Teachers. Members are requested to send what they can to Headquarters for use.

* * *

This year, again, no public appeal was made at the Benares Conference for funds, and we would request members and groups to make collections and send them on to Headquarters. There should be no difficulty as we have no subscriptions. We rely entirely on the enthusiasm and devotion of our members to carry on the work. We need a sum of Rupees Five Thousand for Headquarters expenses and for giving a certain amount of help to the weaker Divisions. We know, the regular donors will contribute, but we wish that every member should contribute his mite. Group Secretaries are requested to make collections from members at every meeting and send a suitable fraction of it to Headquarters.

* * *

We have decided to attach Bengal and Assam and Orissa directly to Headquarters and all Group Secretaries in those Divisions are requested to correspond directly with Adyar. It has also been found advisable due to linguistic reasons to attach the Manbhum District to Bengal.

* * *

We print an appeal by Mr. Arthur Burgess for 'our foodless, fireless and semi-clothless' Star and T. S. Brothers in Germany and draw special attention of our generous brothers to it. All donations should be remitted to us.

YOU !*IF*

You are warmly clad, fed and comfortably housed,

You duly appreciate your good fortune,

You have a spirit of goodwill and happiness,

HERE IS AN OPPORTUNITY

Your Theosophical and Star Brothers in Germany are suffering appallingly—

foodless, fireless, and in urgent need of clothing. Our workers from our Depot in Berlin say: "People in this country are at the end of their physical, moral and spiritual endurance; they quietly sit down and commit suicide."

WANTED

1. Money, both large and small amounts.
2. Clothes, *but only those which are wearable.*
3. Immediate response.

BENARES CONVENTION T. S.

BY J. KRUISHER

From December 24th till December 31st the 48th anniversary meetings and Convention of the Theosophical Society were held in the Headquarters premises of the Indian Section T. S. at Benares, whilst during these days the meetings and business gatherings took place of several other allied activities. Over 350 delegates from all parts of India, Burma and Ceylon attended the Convention and there were also representatives of Great Britain, Holland and Indonesia (Dutch East Indies), the first and last named being represented by the General Secretaries of the two respective national societies.

As usual on the occasion of these Conventions the intellectual part was filled by four Convention Lectures, this time on "Theosophy as the Interpreter", respectively of (1) Religion and Religions; (2) Science; (3) Psychology and (4) Beauty, delivered by the President T. S. Dr. Annie Besant, the Vice-President, Mr. C. Jinarajadasa, Mr. G. S. Arundale and Dr. J. H. Cousins. These four lectures were a most remarkable survey of human thought of to-day and of the position Theosophy holds in regard to human life in all its relations as giving a higher and more spiritual interpretation than now generally is reached, though over and over again during the course of these lectures it was proved that the newer ideas and discoveries are

very very often tending towards the very teachings which Theosophy has already proclaimed for years and years. These lectures were an extraordinary great success and need no further description because they will be published in the *Theosophist* and elsewhere, so that it seems here to be sufficient in recommending their perusal.

An Arts and Crafts exhibition was held in the C. H. C. School Hall, while a public lecture on Indian Painting, its History and Characteristics was delivered by Dr. J. H. Cousins, which lecture drew a large audience and, in this as also in the lecture mentioned above, the lecturer succeeded in stirring his hearers to enthusiasm for Indian Art particularly and also for Beauty and Art in general.

The usual Anniversary address, delivered by the President T. S., Dr. Annie Besant, was one long account of hard and strenuous work in all the various National Sections all over the world in which the Theosophical Society (for purposes of administration and business matters) is divided and it struck one most remarkably how the Vice President, T. S., Mr. C. Jinarajadasa was reported to have visited the greater part of all these sections, having uplifted them to a better understanding of Theosophy and its application to the worlds' needs by his admirable inspiration

and loving kindness; the report was one great proof of his long journey's success and of his untiring labors. A steady, peaceful and harmonious growth was reported (with one unimportant exception) and some new sections and several new Lodges were established during the year under report. Among other speakers on these Anniversary Meetings were Lady Emily Lutyens, Major Graham Pole (Gen. Sec. for England), Mr. J. Kruisher (Gen. Sec. for Indonesia), Messrs. Hirendranath Datta, Iqbal Narain Gurtu (newly elected Gen. Sec. for India) and Prof. Kashinath Pandrinath Telang. Lady Lutyens gave a most touching narrative of the European difficulties and sorrows; Major Graham Pole spoke on the Brotherhood Campaign and its success, proposing to carry it on again at the end of next year; Mr. Kruisher told us of the relationship of the Indonesian Archipelago with India, the Indian Culture of the Indonesian population and especially mentioned the fact that in this Section T. S., there are over 600 Mohamadan and 200 Chinese members of the Theosophical Society besides 800 European members.

At the Indian Section Convention, a report made by the Assistant Secretary (the General Secretary for India, B. Purnendu Narayan Sinha having passed over shortly before) was read, which report showed the sound position of this section and its steadfastness to the great Cause and its Leaders. New members for the (national) council were elected, from which again the election of the new General Secretary took place, to which responsible position was called Mr. Iqbal Narayan Gurtu, who had already held the same place some years ago. In the Section's report, mentioned above, a considerable deficit was reported of an amount of Rs. 6,000 and it was a most wonderful feature to observe the generosity and readiness with which every one, Lodges, Federations and private persons subscribed, so that the whole deficit was wiped away then and there.

Several other business meetings were

held during these convention days—in fact there were already some ones before and yet several others came after its official closing date—amongst which were two meetings of the General Council T. S., some meetings of the Indian Section Council, meetings on Education and for the League of Parents and Teachers. A meeting for Ladies only of the Women's Indian Association was addressed by Lady Emily Lutyens, Mrs. C. Jinarajadasa, Mrs. Rukmini Arundale and others. There were also Co-Masonic meetings of the Dharma Lodge No. 101 and of the A. C. Chapter Service".

Among the diverting performances—a most useful feature amidst the strenuous days filled with meeting after meeting—must be mentioned Sir Rabindranath Tagore's Play: "Sacrifice" by the students of the Theosophical National School and also the Sacred Play: "The Promise of the Christ's Return" by Dr. Weller van Hook, and here we touch upon one of the most outstanding features of this whole Convention, repeated time after time by the different speakers and over and over again: the nearing of the Great Advent, the wonderful expectation that the Lord's Coming might be much nearer than some of us—and probably most of us—thought possible, the longing for His Coming and the preparing of His Way. This dominant note was heard though all the lectures, meetings and speeches and most naturally came to its climax on the morning of the 28th of December, when a special Star meeting was held, open to Star members only, where the gathering was addressed, first by Mr. G. S. Arundale, then by Mr. C. Jinarajadasa and finally by Dr. Annie Besant herself. When the well-known invocation was said, a strong wave of expectation passed through the audience and for a few moments there was endless peace and harmony in all who had come there, loaded with the burden of sorrow and pain.

A most joyous feeling of Brotherhood and Unity prevailed during all these Convention days and every one of those present

felt sure that the long and difficult journey to the holy city of Kashi was not undertaken in vain and that the Great Work in the Cause of Theosophy could be done better now after this Convention than otherwise could have been possible before it. It is to a very great extent that the beautiful Headquarters Buildings and premises of the Indian Section T. S. have contributed to this success and moreover the close neighbourhood of the so

well-known Girls College, where several delegates were lodged and of Shanti Kunja still better known amongst Theosophists were factors also instrumental in accomplishing this successful attainment. Every one present received a considerable spiritual impulse, and so, in the days that lie before us, the work for the Great Ones and for the uplift of the world must necessarily profit in consequence of these Convention days in Benares.

BENARES DECEMBER 28, 1923

BY WAYFARER

DECEMBER 28th, 1923 will live in my memory for a very long time and I could wish that the memory might never be effaced but that it might be passed on to the whole world. I could further wish that something of the light of that memory might be broadcasted round the world and light little lamps with a burning flame so that all might feel the warmth and see the light and make a beacon in a darkened world, a beacon that would be a guide and help in that darkness.

It was a gracious day in every respect, gracious in its beauty as India can almost always be, gracious in its colouring, gracious in its feel and its message of hope for the future.

The platform was simple, the tent decorated with flags of all nations, a crowded audience, an expectant one; the audience wanted, and were determined to have and they got more I am sure than any had dared to hope for.

The Protector of the Order of the Star in the East with the Vice-President of the Theosophical Society and Mr. Arundale occupied the platform and each spoke to us of the things that were in their hearts. As each spoke one felt more and more uplifted, more and more filled with hope, nearer and nearer to the things that live, nearer and nearer to the glories of the belief in the Coming of the Great Teacher.

It was not so much that anything new was said but it was the undoubtability of it all, the unchangeable certainty, the strength of the belief, and the grandeur of it all that made one feel as if nothing could ever be worth while except to help in the preparation of the Coming.

We are so apt to think that had we been on earth at the time of the Coming of the Christ that we should have had no hesitation in recognising Him, but I cannot help feeling that we are shortsighted and foolish to think any such thing, and these speakers drove home the idea of greater preparation in every way. Preparation of self-preparation of all sorts but chiefly that we may have wider vision, broad outlook, keen insight and cultivate a greater understanding of others than anything that is known to-day; an understanding so that we can learn to trust each other and so work in harmony and in surety.

To recognise greatness in each other is a very hard task for we are bound by such extraordinary prejudices and our values are absurdly perverted and unreasonable. We judge as children judge by petty and outside effects and in this sense are babes. We scarcely look skin-deep and worse still are loathe to acknowledge it even to ourselves; if we could see how childish we are, that would be a step in the right direction.

To prepare was the note that was struck

and to lose no time. A very pathetic appeal was made to all of us when we were reminded that we only had a short time to do this work and that when He had come the time for preparation would be over and the chance lost, never to be recovered. No amount of regret would avail and nothing could recall the opportunity now before us. It seemed to me that we had to ask ourselves each to himself "To what extent do I believe in this great happening?" and the amount of zeal in the preparation work will be the measure by which an answer can be made. At the moment the zeal is uncertain, faltering in the large majority even of the members who have joined the Order and somehow this is not to our credit for no one asked us to join and weak members are clogs and actually hamper the work of the other members. It is not a nice thing to have to acknowledge that one has been very inefficient in these days when efficiency is possibly wanted more than anything else and yet we cannot but try to see wherein lies the fault which we see and which is summed up in inadequateness and inertness. I mean rather by this that each could have done more and it is only by hammering away again and again that we shall be roused to do our very best, our utmost. We must, if we are true, acknowledge that so far we have really as a whole not done that nor anything near it.

This is an awful thought, that the time in many cases has been wasted or nearly so, and the opportunity lost to very many. Side by side with that we know that some have given their best of time, money and skill.

It is to the ones who have not as yet been roused that this day was a revelation.

To live and to act as though this belief were alive in us is what each speaker pleaded for in different ways. Supposing that we are amongst those who were luke-warm or worse, who looked on while He was denied or insulted or mobbed, it is very likely that we may have been, it is not a nice thought but—are we going to do it again or are we taking our stand amongst the few who are really going to prepare and to "make His paths straight"? In order to do this we must be ready and able to help to carry burdens, to clear the road, to take away rubbish or anything that obstructs the path and above all to bear the burden of it all on our own shoulders. That, and nothing less, is what we, as members of this Order, are bound to do.

A New Year is begun and the time is short and the workers are few, can we not stand by each other and work side by side, and taking each other on trust go ahead with one thought only, "to make His path straight."

Many ways at once suggest themselves according to our different temperaments and the different ways need not clash if we do not criticise each other and if we take each other for granted. Suspicion divides more than anything else and it is so often near us.

There is no time for suspicion, there is no time for distrust. In the midst of a battle is there time to look at each and wonder if that other is going to do his best? No, when the word of command goes forth, all are prepared and all go forth to do their bit and they go as one body. As one body we should be as members of this Order and only so can we lighten the burden and clear away the boulders for Him when He shall come.

STAR-LIGHT ON EARTH-LIFE

I. THE RULER AND THE RULED

BY K. S. SHELVANKAR

God's plan of Evolution seems sometimes to start in unity and simplicity, then deviously treading the paths of diversity and variety of experience and finally reattaining

the state of simplicity and unity, a state self-chosen by a humanity, wise with the wisdom that comes of experience. This process of development from the simple,

through the complex and again to the simple, may be witnessed in many of the activities of men. It is generally agreed that the world is at present passing through the complex intermediate stage; and this in the relation between the Ruler and the Ruled, the Government and the People, as in other phases of life.

Two kinds of such relationship could be distinguished; one, when the Ruler governs independently and solely, and secondly, when the Ruler is himself likely to become one with the Ruled, that is to say, where he has no authority peculiar to himself except that which he has, delegated by the Ruled. The one may be identified with autocracy, which is not necessarily an undesirable stage, and the other is democracy which is also by no means an unmixed good either.

In the East, where existed the earlier civilisations, we witness the earliest stage, the stage of simplicity in the relations between the Ruler and the Ruled, the period during which the land was under the beneficent sway of King-Initiates. Though it would be false to say that a democratic form of Government was something strange to Eastern life, yet it might be confidently said that the East stands out pre-eminently as the land where early appeared Seer-Kings verily by Divine Right, ruling by an authority derived from no earthly source.

The West is primarily the land of Democracy. Here we have the intermediate stage marked by clumsy, confused machinery of Government, ignorance and corruption, beauracracy and red-tapism, and the attendant chaos of a transitional age. To say that the West has been primarily the nurse of the rapidly growing child Democracy is not, of course, to mean that she has not often been bullied and bled by an evil autocracy. But finally, after age-long travail, the West has in her maturity given the world the great principle of Democracy, the Ruler being but the nominee of the Ruled, and consequently, ruling only according to the Will of the Ruled.

Superficially, the two great principles may

seem contradictory to each other; that the system of Government that we had in the East is entirely antagonistic to the system that the West has evolved. But in reality, the contributions of the two great halves of the earth are, as in so many other cases, complementary to each other. The Oriental and the Occidental conceptions of Government are not at variance with each other, but their relation appears to be of a very remarkable character. It looks as though the One Ruler of the World had shown mankind in its early days on earth the pattern of the Ideal Ruler, the example of the perfect Polity; and then watched succeeding races and peoples grope their way to the goal. In the East was revealed the goal, the ideal, and in the West, after struggle and strife, was discovered the way to the goal, the way of Democracy. This would seem to be revealed by Star-Light in this particular phase of life; the goal has been shown to mankind, slow ages have succeeded in discovering the way, and it remains to walk that way till the goal is attained, to carry the principles of Democracy to their logical conclusion.

It will naturally be asked: What is that perfect pattern of the True Polity? It is Autocracy. Please do not be shocked and kindly free yourselves of all the unsavory associations around the term 'Autocracy'. It would be useful to take the word exactly in its literal sense: Government by one person, and the ideal Autocracy would be Government by one Man, the Elder Brother of the Race, the Ruled. This does not of course exclude the use by the Ruler of as many assistants as may be necessary, but He is the sole Ruler—the Sovereign Arbiter by reason of his vastly greater Wisdom, Power and Love. Such would seem to be the best kind of Government that we can have on this earth. We are not now dealing with that later stage when human progress would have attained such a close approximation to perfection as to make any kind of external Government entirely and absolutely superfluous. Before, however, that final

stage is reached, the conception of an all-loving, an all-powerful, all-wise Man—not God—ruling over less wise, less powerful brethren, ruling, too, solely that the Ruled may also stand where He, the Ruler, stands—that seems to be the most appealing, the most desirable ideal.

It will have to be pointed out, now, wherein that legendary state of Society, ruled by God-men, fell short of the ideal. That stage did not reach this high standard in that it was marked by a passive condition, as it were, on the part of the Ruled, the generality of mankind. It was a less evolved stage in so far that Man had no share in the making of the Government under which he lived, and, consequently, he had as yet not learnt those lessons of Government that later ages taught him. The Ruler was a Being, super-imposed on the people who had no voice in the matter. He ruled because of the Divinity that he embodied and not because the Ruled had chosen him of their own freewill. They were still ruled by an outer compulsion—paternal and loving it was, doubtless, beneficent and helpful by all means—but, nevertheless, of the nature of an external imposition and consequently, entirely opposed to the fundamental freedom of Man.

Therefore was that stage unsuitable and so was outgrown, discarded, till, after centuries of confused struggle and strain, we have the conception of Democracy, of the conduct of Government by the people. Democracy rouses up mankind into activity, presenting Government as a function for the proper performance of which each one is responsible. In an earlier stage it had another great lesson to imprint on human memory—the lesson that all rule should be entirely aimed at the service of the Ruled, that the Ruler must be only the chief server, regardless of the personal profit or loss. This is what men learnt during that stormy period when Kings fought Peoples, when took place all those wars that express the revolt of the submerged, the revolt of the downtrodden and the oppressed.

Next, Democracy stands for another great principle—the principle of election. No more shall the Ruler be a superimposed entity, an external compelling force, but rather a chosen one, an elected one, so that men may, of their own freewill, decide whom they shall obey, to whom they owe allegiance. This was essential in order to develop the inherent freedom of every man, that he himself should select his Ruler and determine how he shall act.

Herein is the true nature of Democracy, the essence of it. Democracy, ideally, is not popular and equal participation in the duties of Government, for the false equalisation of the powers and capacities of men, fundamentally of vastly differing abilities, is entirely inconsistent with the progress of the Race. They call it Democracy when, in the olden times, in Greece, all men in the State assembled in the market-place and shouted approval or disapproval of a proposal—as if the volume of sound should decide the wisdom of a measure. It is fortunate that the altered conditions of to-day render impossible any repetition of a similar folly. For the real essence of Democracy is still in an embryonic condition and is a product of modern times.

To the system of indirect election must we go to seek the inherent truth in Democracy. For in it we find the recognition of the principle that all men are not fit to choose their governors (how much more so to tamper, as they please, with Governmental functions!) and so must elect some who have such powers and acquiesce in their actions. That every man shall decide by whom he shall be ruled and then leave him to do it—this is the essence of Democracy; and mankind must be educated till it has the capacity to make a wise choice.

So is Democracy reconciled to Autocracy. Instead of viewing them as mutually antagonistic, we find they ultimately resolve into the same conception. Ideal Autocracy is ideal Democracy. We have not accomplished yet this union between the two ideas, because our Autocracy has not been

ideal—it has been something encroaching from outside, utilising power that is not given by the Ruled; and because our Democracy is not ideal—it is falsely conceived as being in essence the participation of every one in the business of ruling—the reality underlying it that the Ruled should but choose the Ruler, the wisest among them, is as yet but partially and indirectly recognised. But nevertheless, we may hope for the complete recognition of the true nature of Democracy for it is that which will lead to a perfect Polity.

And so, Star-Light reveals to us the essential unity of the two ideas of Autocracy and Democracy, ideally conceived, and that they are not mutually opposed. Star-Light opens to our vision a portion of the plan concerning the relation of the Ruler and the Ruled—the revelation of the goal and the painful seeking and perfecting of the way to it. Star-Light thus helps us to a comprehensive view in this department of life, helps us to a better understanding of world-tendencies, reveals to us the vision of the future.

KIBBO KIFT

BY SOANGETAHA (LORNA GRIMSHAW)

I have been asked to write something of the Kibbo Kift, the Woodcraft Kindred. Kibbo Kift is an old English word meaning Strong or "Proof of great Strength." It is a movement which has for its aims World Peace and Brotherhood, Camping, to foster and encourage all kinds of useful handicrafts and to inculcate in the child, reverence for the body, mental balance and a new and vitalized spiritual perception by service for others as a practical expression of worship of the Great Spirit.

The chief Symbol of the Kindred is the mark representing the circle of unity, the tree of knowledge, the fire of life and energy and the "Ka" symbol of worship. Everything used is, as far as possible, made by the Kindred themselves. Camping Costume, Belts, Moccasins, Ceremonial Costumes, Headbands and Log-Books in which latter are written the records of the tribe, are a few of the many things made by them. Also tents made and decorated with brilliant coloured symbols, scenes or figures make the camp a bright and joyous thing. Totem Poles carved and decorated with the chosen symbolic name of the Tribe, Clan or Individual as the case may be, dot the camp, in the centre of which may be seen the ceremonial Fire, round which much of the Ceremonial performed in the tribe takes place. It stands

for the central life of the camp and is always kept sacred, nothing whatever is cooked upon it, cooking fires being arranged for on another part of the ground. It is ceremonially lighted and tended by the Firelighter, who is appointed to that office by the Tribe—when any ceremonial is to be performed, which is arranged by the Council to fit the needs of the case. In the evening when dusk falls it is the place where all gather for sing-songs and tales, and very weird and wonderful it is, on a glorious Summer night under the stars, all gathered round the Campfire listening to tales of long ago, of travel and adventure, or of our own time, or perhaps singing all together to the beat of the tom-tom the songs we all love, with the crackling of the blazing log and the flames leaping up to the sky and lighting up the circle of keen, happy faces; and one feels then how necessary it is, to get away from the stuffy crowded towns, into God's beautiful open, away, out into Nature under the starry sky or the moon. To know the feel of things, the sound of things, to listen to and read all the noises of the night, the owl and the night birds, the lapping of the water, the wind in the trees, all the many wonderful things one can hear on a night under the Stars.

The Camping or Hiking Costume of the Kindred is brown, green or grey in colour. *Men* wear braided shorts, Saxon jerkin cowl or hood and plaited leather belt; *women* short skirt, smock or jumper or whole dress if desired and a wimple on the head. The Greeting of the Kindred is the right arm upraised with the hand open palm outwards, the sign of the open hand.

The organisation is conducted by the Council, under the elected Head Man, White Fox, (John Hargrave). This council is annually elected at the yearly Meeting of all tribes clans and love workers, at what is called the All Thing, Thing being a Scandanavian word meaning assembly.

Here with their tents and Camp equipment collect once every year all the members to discuss all matters relating to the Kindred. This camp is ceremonially opened and then, on a hallowed spot in the field, dedicated to the kindred for all time, men and women sit in a circle round the

Great Fire of All Thing, with the Great Kist, an oaken chest containing the original signed covenants, to debate their ideals.

This Kibbo Kift strives to bring about

(a) An International educational policy based on the following proposals.

(b) International freedom of trade, with sea ways, land ways, air ways, open to all.

(c) An International currency system, and the stabilization of the purchasing power of money in all countries:

(d) The abolition of secret treaties; secret diplomacy to be replaced by open negotiations.

(e) The establishment of a world council including every civilized and primitive nation or race.

Much more might be said about this movement which embraces so much but there always remains much to discover for oneself, when one starts to put the ideals into practice.

STAR OFFICERS' MEETING

The Officers of the Order present in Benares met in the T. S. Section Hall at 5-30 p.m. on December 28th. Lady Emily Lutyens was unanimously voted to the Chair. After much discussion the following suggestions were recorded, to help the Star work during the year to come:

I. VILLAGE WORK:

- i. Songs and *abhangas* (Marathi) suited to our purpose, that already exist in different vernaculars, should be collected and fresh ones bearing upon the Coming composed and popularised through Bhajana parties and in various other ways suited to the locality. (These collections should first be sent to the Headquarters.)
- ii. Lantern slides should be prepared depicting incidents in the lives of Shri Krishna, Lord Buddha and other World Teachers with suit-

able quotations (vide Sister Nivedita's book, *Cradle Tales of Hinduism* as also slides of the different Star Leaders, and Star Headquarters at Adyar, Sydney and elsewhere, and men sent out to work among villages supplied with these and a magic lantern.

- iii. Propaganda leaflets should be circulated, if the cost be not too much as supplements to the vernacular journals and dailies.
- iv. Medical Relief should be made available during Fairs and Festivals by Star Groups.

II. CONFERENCES.

Part of the success of Star work in the South being due to the holding of small conferences in different places, it was thought advisable to divide the Northern Divisions too into smaller units

to facilitate holding such conferences. A committee consisting of Prof. R. K. Kulkarni of Gwalior, Mr. Ramachandra Shukla of Cawnpore, Mr. Raghunath Prasad of Patna and the Divisional Secretaries as *ex officio* members with Mr. G. B. Verma of Adyar as Secretary was constituted to consider and report on the subject.

III. WORK AMONG THE YOUTH.

It was suggested that capable speakers should make it a point to visit colleges and other institutions and address students there as often as possible, placing the facts before them and popularising our literature.

IV. PROPAGANDA :

- i. Cheap vernacular literature to be prepared.
- ii. Translations in Hindi of such books as *At the Feet of the Master*, *Lord's Work*, *I Promise, Till He Come*, Mr. Bailhe-Weaver's *His Coming* etc., to be published. (A list of such literature should appear in the *Brothers* and *Avatara* from time to time.) Purchase of Rs. 200 worth of books was guaranteed by the U. P. Division.
- iii. Little playlets such as those called "St. Francis," "St. Christopher", now available at the Indian Book Shop, to be staged and popularised.
- iv. Mr. Arundale's articles in the *Brothers* to be reprinted for free distribution.
- v. The following to be prepared and given a wide circulation

- (a) Star Book-Marks ;
- (b) Stamps bearing such words as "Behold, I make every thing new";
- (c) Cards with pictures and quotations ;
- (d) Star Calendars with pictures of our leaders and the various Star Headquarters ;
- (e) Writing pads with Sanskrit and vernacular quotations.

V. BROTHERS OF THE STAR :

- i. All the officers present promised to make every effort to increase the circulation, so that there may be no deficit this year.
- ii. Some promises were made for articles on Indian Saints from various parts of the country.

V. HINDI MAGAZINE :

- i. Some members objecting to the title *Avatara*, it was suggested that our leaders may be consulted on the subject and if need be, the title of the Hindi Journal changed, some of the titles suggested being *Agamana*, *Avesha* and *Jagadguru*.
- ii. To make the journal have eight pages if funds allow.
- iii. Members to canvass subscribers. In case of loss the Gaya Group promised to pay Rs. 100 towards it.

VI. LECTURE NOTES.

Skeleton notes for lectures to be prepared at the Headquarters and supplied to Star lecturers. Such notes to vary according to the nature of the audience.

The meeting closed with a hearty vote of thanks to the Chair.

ALL-INDIA STAR CONFERENCE 1923

This Conference met at Benares on December 28th, at 12-30 ip. m., with Mr. C. Jinarajadasa in the chair. The Chairman in his preliminary remarks referred touchingly to the momentous meeting of 1911 and urged

members to be practical and not only be content with trying to be mystics. Lady Emily Lutyens, the National Representative for England, who was present, then, offered greetings to the Conference on behalf of Star

Brothers and Sisters in Europe and gave a succinct account of the Vienna Congress and of what they are planning to do at the next session of the Star Congress which meets next summer in Holland as decided at Vienna. She said the Vienna Congress had impressed one thought on the minds of those who attended it and it was graphically expressed by our Head in the following words. He said, "I have now lit my own torch and am never going to rest till I have lit the torch of every body else. The next Congress, she said, was going to be a unique one in as much as it will be unaided by the Theosophical Society, and she would like it to be an overwhelming success. She expects the Head will find time to preside. The Congress will devote more time in discussions rather than on lectures, although there will be a few of them also. The subject for discussion would be: "What should be our attitude towards National and International Problems"; and as this was a rather difficult question and needed a long period of study, they had started a Congress committee in England and organised groups for discussion. She thought members in India could help a good deal by forming groups for the study of this all-important question and communicating the result of their deliberations to help the Congress to arrive at a correct solution.

The Congress, she said, will first meet at Hague and after a three days' programme there such of the members as are prepared to risk the changing weather of August will proceed to Ommen and camp there for two days during which they will hold discussions on "The Place of the Young and the Old in the Coming Civilisation."

SUBJECTS FOR DISCUSSION AT HAGUE

1st Day

I. Our attitude towards Individual Problems :—

- (1) Sex; (2) Family Relations; (3) Health (4) Vivisection; (5) Gaining and Spending of Money.

2nd Day

II. Our attitude towards National Problems :—

- (1) Conscription or Conscientious Objection to war; (2) Exploitation of
 - i. weaker members of the community;
 - ii. women, which leads to prostitution;
 - iii. Children;
 - iv. Subject races;
 - v. Animals, etc.

3rd Day

III. Our attitude towards International Problems :—Patriotism—Right and Wrong.

Besides these there will be other questions also to be taken up such as with regard to the activity of members as they join the Order. The Head has spoken strongly against merely holding devotional meetings.

Mr. Jinarajadasa thanked Lady Emily Lutens for her survey of the work planned by our brothers in Europe, but considered India to be not yet quite so advanced as to be able to tackle these problems. Our supreme need, he said, was that the idea of the Coming should be popularised. "Let the people first accept the idea and then organise in the ways suggested."

This was followed by the reading of the Report for Star Work done during the year on which discussion being invited, several speakers took part which brought out the following interesting suggestions :—

(1) We should approach the masses directly, as in India personality counts more than literature.

(2) With this view, young people should go out in the country and talk to the people about the Coming.

(3) Most of our present Star literature having reference to conditions, such as deadlocks in science, etc., not at all familiar to an average Indian mind, fresh literature should be prepared, written originally or adapted from the existing writings, to suit Indian conditions.

(4) Indian problems should be studied in the light of the "Star."

(5) Social Reform and Medical Relief works should be organised on lines similar to those adopted by our missionary friends, so that people may feel that we go to them to be more brotherly and more friendly.

(6) Just as in some parts of India people on meeting and parting salute each other with such words as "Jai Shri Krishna," "Rama Rama" etc, Star members also may do likewise with words and gestures suggestive of the Coming.

(7) As whatever our leaders are doing at the present moment is all in the way of Preparation, we should co-operate with them and help them as far as we can.

Mr. Jinarajadasa summed up the proceedings in a very inspiring speech. He said two

years ago our key-note was 'Our Foreign Brother—Internationalism'; let us to-day take as our key-note the motto 'Our Village Brother.' A great deal, he said, has yet got to be done before the Coming becomes an accomplished fact. "Let us go to the village and ask ourselves 'What would the Lord want us to do here to bring more life and comfort?' and all kinds of suggestions will come into our minds." He exhorted the audience to spread the Message by word of mouth as well as by work to relieve suffering, banish ignorance and abolish dirt and disease.

On behalf of the Order in India, he authorised the Lady Emily Lutyens to carry our hearty and brotherly greetings to our Star Brothers to whatever Star Conference in Europe she attends.

REPORTS

BANGALORE: A joint meeting of the members of the Bangalore City, Contonment and Malleswaram Star Groups was held on Friday, the 28th December, 1924, in the City Theosophical Hall. After the singing of "Bhārata Gitam" and a few minutes of silent meditation, Rajadharmapravina Mr. Justice K. S. Chandrasekhara Aiyar opened the proceedings with a short, inspiring speech on the significance of the occasion. Mr. K. Venkataramiah then spoke in Kannada. After describing the momentous incident which took place at Benares on that day 12 years ago they said that it marked a new Era in the career of the Order. The Lord then definitely accepted the Order as His instrument and it was for the members to realize what all this meant. Mr. Ernest Kirk, who was here on a brief visit, then gave an instructive address in the course of which he referred to the present frightful condition of the world,—poverty, distress, etc., and though they looked gloomy, yet he saw in the widespread desire and attempts to better the condition of the masses silver streaks of light herald-

ing the New Age. With invocation and music the inspiring meeting came to a close.

TRIVANDRUM: The Star Anniversary was duly conducted at Trivandrum by the Star members. The function commenced with a members' meeting which was addressed by Prof. R. Srinivasan who explained the significance of the great occurrence at Benares on the 28th December and spoke about the great White Lodge, the place of the Bodhisattva in it, His work for humanity, His periodical appearances in the world of men and the method adopted for such appearances. He also explained how bodies of disciples are being prepared for the functioning of the Great Ones when They deign to appear among us.

There was Bhajana after this, and then we had "Guru Pooja" which we usually have on the 11th of every English month. After the pooja, prayers and the Invocation the prasadam (the sacred offering) was distributed among the members and the function came to an end.

ISLAM

By A. A. Q. SAHIB

In the days of the Prophet Muhammad, the Arabs were leading a wild, undisciplined life. They lived in isolated groups in the desert. The idea of a communal life was conspicuous by its absence. They were a vengeful people who considered it their duty to shed blood for blood, and, until such vengeance had been wreaked, to hand on the tradition of the family feud from generation to generation. It was common for them to sacrifice young girls for fear that they might not be able to secure suitable matches for these girls.

It was among such a people that Muhammad was born. He was a poor, illiterate orphan who lived a very simple life. He never even dreamt, until He was of middle age, that He had any great purpose in life. But in His fortieth year, the Angel Gabriel appeared to Him and told Him that He (Muhammad) was God's Messenger. Then it was that the Prophet preached "Islam," the root meaning of which is Peace, to these turbulent Arabs. Islam's special message to humanity is Peace—peace to the rival families, to the warring castes and classes and Nations and Religions. The very salute of a Muslim on meeting a brother Muslim—*Salam-Alaikum*—means "God's peace be on you".

The bloodthirsty ideal of the sword as the alternative to the *Quran* is unthinkable to and ununderstandable by a true Muslim learned in his religion. The Holy Book nowhere advocates proselytisation. The word *Quran* merely means that which can be read. There have been many religions before. But the Prophet claimed that the *Quran* contained the word of God as revealed to Him. Islam is a revealed religion. There are passages in the book which are the Prophet's own. The language of the Prophet, as seen in his own personal statements technically called "Traditions," is different from the diction of the *Quran*. The book is a great code of ethical principles, and the Prophet says that he has given us a finished religion, that future Prophets will only set right abuses and not set up a new religion.

He recognises that there have been great Prophets before Him and that there will be

great Prophets after Him. He definitely says that there are many religions in the world and that each man is welcome to follow his own religion. But the one dominant note of Islam is that there is only one God and no other God but God. He is unapproachable and beyond all attributes that man can endow Him with. No true Muslim will ever tolerate any trifling with this unique conception. Nothing should be worshipped but God, who cannot be reduced to a symbol. The Prophet is very cautious in saying that man's soul is a ray of the Divine Being, and when it is cut off from the source it ceases to exist. Orthodox Muslims have been so jealous of this supremacy of God that they have not scrupled to kill people who have dared to trifle with it. Once Mansur, carried away on the crest of a religious emotion, cried out: "I am God," "I am God." When, in consequence, he was hauled up before a court, he said he did not remember what he had spoken in an unconscious mood. But they condemned and hanged him. The story goes that the cry "I am God," "I am God," was heard as if sent up by the gallows. Gallows and all were burnt down. And the ashes cried out: "I am God." They were thrown into the sea and a mighty roar was heard going up from the sea repeating the cry.

Islam is the most democratic religion, and the very thorough sincerity of this democratic spirit is probably one of the reasons why Europe is afraid of the religion. All Muslims are brothers. A Sultan will have to kneel by the side of a fakir during prayer. No man is his brother's superior. Universal Brotherhood is another special message that Islam gives to the world. The divisions like those of the Shi'a and the Sunni, sects now existing among Muslims, had their origin in politics, and there is no other barrier between them than there is between political parties in any European State.

There are specific rules for the purification of the body and the mind and for attaining to that spiritual eminence where God can be realised. The Sûfis practise these spiritual exercises. There are some Muslims who bathe five times a day, *i. e.*, once before every time they offer prayers.

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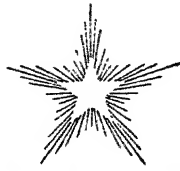
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The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**
Acting Editor: **B. RAJAGOPALAN, M. A.**

Vol. X., No. 6

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There being no rules and no subscription, the Order depends on voluntary donations for its expenses.

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COMMUNICATIONS—On all matters pertaining to local requirements, communications may be

addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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C. JINARAJADASA

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

We have received a lengthy report of the activities of the Muzzafarpore Star Group with a complaint that its activities were not incorporated in the Annual Report of the National Representatives read at the December Conference at Benares and printed in the January issue of the *Brothers*. It records very useful and good work done by the Group, and a short summary of it, we shall publish next month along with other Reports. But we will like to draw the attention of the Muzzafarpore Group in particular and other Star Groups generally also that more regular and systematic reports of activities would be desirable as they conduce to set good examples and encourage other workers in the strenuous dual task of self preparation and propaganda of the truths so precious to ourselves, and can be printed in proper time.

* * *

We have received through Mr. C. Jinarâjadâsa the following, which we print with pleasure :

DEAR SIR, Being a member of the Order of the Star in the East, and of the Theosophical Society, I take the liberty to ask you for help for the Pure Life Movement, whose General Secretary I am for the Dutch East Indies.

The principles of the Purity League will not be strange to you, I hope, and, as the people here, especially amongst the brethren of the Theosophical Society and of the Order of the Star in the East, are much interested in our work, I look for some persons in British India who are willing to help me by proclaiming the ideal of purity. . . . Here in Java, the Pure Life Movement (in Dutch *Rein Leven Beweging*) is a branch of the Theosophical Order of Service.

...

Yours truly,

Sompogweg 39 } W. JOSIASVAN DIENST
Semarang } Secretary
Java. } der Rein Leven Beweging

We invite the attention of our readers, especially in Northern India to the advertisement in the third page of our cover regarding the new Hindi monthly *Aratara*, the first number of which is already out and the second number of which will have been out also by the time this reaches our readers. As Hindi is numerically the strongest mother tongue in India and propaganda in the villages becomes more and more important, this magazine ought to receive very strong support from our Brothers, both financial and in the form of suitable articles. As it is the intention of the promoters to issue leaflets and translations of suitable writings for either free or cheap distribution for propaganda purposes, volunteers offering money or service or both are wanted in large numbers.

In connection with village propaganda, the article "The Magic Lantern as a means of propaganda" printed elsewhere in this issue will be read with considerable profit.

* * *

Have our brothers renewed their subscription to the *Herald of the Star* or subscribed newly if they have not been old subscribers? The monthly messages of the Head, the monthly series of articles by the Protector and Mr. Arundale's monthly notes, even without the other features should tempt new subscribers to get their copies as early as possible.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

The Special Amphitheatre Ceremony Number of the Star Magazine of Australia contains a striking message from our Head which runs as follows:—"The first thing that each one of us has to do is to make our ideal so real, so intense, that we are able to sacrifice everything for that ideal. Our personal comforts, personal worries, happiness, everything must be sacrificed for that one thing; and then we shall be able to look that magnificent Ideal, the Master, the World-Teacher, fully in the face, because we shall not be ashamed of ourselves".

There we have in a sentence summed up in his own significant and clear manner a course of action for all of us to follow. To look that "magnificent Ideal, the Master, the World-Teacher fully in the face" is our goal. How are we going to accomplish it? What is it that we have to do and how are we to regulate our lives in order that we might not feel ashamed of our own actions? There is none to stand by us always to direct us in our duties. We are left to ourselves and are asked to make efforts which take us on to the goal. Who is to judge us whether what we do or say is right or wrong? Who is there to tell us whether the path we have chosen is the right one or whether we are likely to lose ourselves in a trackless waste? or, are we required to "blaze the track," to do the work of the pioneer? Can we at all expect external help to enable us to endure right to the end? To a moderate degree, we might be given a helping hand. But not for very long. The battle we are fighting is not the battle of anyone else; it is our own.

We might either fight or lose it by giving up fighting. We must make up and map out our own campaign. We must use our best intelligence and our mature judgment. Right or wrong for us in all we do is a question of our conscience. And conscience is the Voice of our Soul. The Soul is pure, is untarnished with worldliness; it is divine. So is its voice. But how that voice is interested by the machinery we are wearing at present depends on the cleanliness and selflessness of that machinery. Mere outward cleanliness will not do though it is essential. We all, I hope, are clean at least outwardly. We can take it that we are so. We must be so. We cannot be otherwise. Our troubles lie in the fact that our attitudes are not upright because of our conscience not having had proper schooling since the time it began answering our questions when doubts arose as to a course of conduct to be followed being right or wrong, true or false, good or bad and so forth. At this late hour in life, [it is late indeed for most of us,] we are asked to go back to school again. We ought to be able to pocket our age and become like school children once more. This is an essential condition in spiritual life. Because it is only as children that we can sit at the feet of the Holy Masters. It is only as children that we can contact Heaven which they say, "lies about us in our infancy". It is only as children that we can bring the immanence of God into our souls. It is only as children that we can spread purity and innocence and humility among our neighbours, the prerequisites

for treading the Path. It is only as children that we can look "that magnificent Ideal, the Master, the World-Teacher, fully in the face." Look at children, watch them, love them, study them. See how trustingly they look into the face, into the eyes of their parents, that guileless, innocent, fond and fearless look of theirs. Why should they fear; why should they feel ashamed? They are not conscious of having done any fault or of having committed a sin because they are yet incapable of doing either. They are too full of heaven yet which precludes all human follies. It is when they grow up, it is when they have pushed back heaven to the very fringe, to the very periphery of their being, it is when they are no more children in the real sense of the term that they become conscious of their existence. Then creeps into the void thus created the physical world with its faults and follies, its crimes, its denobling and degrading influences. Then it is that we hang down our face before our superiors

for having fallen a prey to the temptations of this mortal world.

We are, brothers, in such a condition. We have fallen in failing to carry out the wonderful precepts of our ancient religion. We have fallen into the error of interpreting superstitions as realities. We have fallen into the iron grip of customs and conventions. We have fallen into a state of inanity borne down by agelong indifference to progress. The heritage of our evil past bears us down with its crushing weight. Shall we go under as ignoble sons of our earth with no courage and no endurance when faced with inertia, the greatest of enemies of progress? Rise, brothers, rise; the Time of the Advent is drawing nigh. Let us light our lamps and pour into it the oil of procrastination and sloth. Its light will pierce the veil of ignorance enshrouding us at present and will direct our feet to the Holy of Holies where sits the Master, the Lord Maitreya, the Jagat-Guru ready to welcome us and then as children we can look "that Magnificent Ideal in the face".

DISCIPLESHIP

By G. S. ARUNDALE, M. A., LL. B.

There are several considerations which have to be kept in mind by a person who desires to approach the Masters definitely. A man wishing to be a Disciple has obviously not only to have merely the desire to become so, however strong that desire may be, but because Discipleship bears with it certain definite obligations, unless a man has the capacity to fulfil those obligations, he cannot take the position to which they are attached. Discipleship is not for the personal benefit of the pupil: it is merely a clearing off of obstacles which will enable the Master's force to reach the world through him. If any man be eager for

Discipleship, let him see how far he is attempting even now, to fulfil the obligations entailed upon him. These things have to be worked step by step, there is no rush or flurry; you have to see that, in some small measure at least, you are beginning to fulfil the obligations which are attached to a pupil of the Masters.

I have written down ten salient points which should be borne in mind by all who are eager to reach Discipleship:

1. In the first place, of course, I cannot too strongly recommend a very definite and attentive perusal of *At the Feet of the Master*. People take that book far too much for

granted. The words in it are the latest words of the Master K. H., and are given to a person who wants to reach Discipleship. You must be able to familiarize yourself with the spirit underlying that book. If you want to pass an examination you take up the study of those books which are prescribed for that examination. This book is exceedingly simple and clear, except in one or two particulars, viz., the "study of the hidden laws of Nature," and the passage referring to the duty of warning the authorities when the law of the country has been infringed; but these particulars are not so important as the rest of the book, which contains the great Principles of Life, and you have got to try and see how to regulate your everyday life in accordance with those Principles. You may be more accustomed to the study of *Light on the Path*, but if you want to be a pupil of one of the great Masters you ought to listen to what a Master says and appreciate any interpretation that comes from the lips of a Master Himself.

So the principal high road to Discipleship then is a study of that book *At the Feet of the Master*. It is absolutely essential. There are very few difficulties in life that I have had to cope with to which, I have found, an answer cannot be obtained in *At the Feet of the Master*.

2. The first condition obviously is this: *the desire to be of service in the world*. We may love our own country, and we may be working for our own country, but we should be filled with a kind of feeling within us that we are ready to go anywhere and do anything at any time, and that if the particular work that we are doing now should cease, we should be willing to go anywhere else. Nobody is asked to rush away from what they are doing, but we must have within us the feeling that we do not care where we are, that our business is to be where the Master wishes us to be, and no ties must stand between ourselves and that wish. Of course we must feel a strong intuition that it is the Master Who wishes

us to take the step. That attitude must be definitely in the individual who aspires to Discipleship, so that, as I understand it, family ties are as nothing when compared to the Master's service. While we do not set about to break family ties, we realize that if there is any small breaking down of them here for the Master, this will cause them to be knitted all the more strongly elsewhere. The Master does not allow people to suffer. There is no suffering for individuals as far as the Master is concerned. So a person who wishes to be a Disciple must be filled with the desire to be of service to the world. The world is your place for service, and you no longer belong to one special place or country. When you have passed the first of the Great Initiations you become a "wanderer"; no place can claim you. You must get the true spirit of the wanderer, the spirit of a person who will work wherever he may be sent.

3. Again, a person who wishes to be a Disciple must have the intention to subordinate personal advantages to the needs of the work. There is nothing that you must not be prepared to give up if those things stand between you and the work. There is no call for a person to lead a purely ascetic life, unless he feels he ought to do so; on the contrary, the pupils of the Master I know do not lead the ascetic life. But you must be ready to drop any pleasure if it stands between you and the work.

4. There must be an intuitive knowledge of the great Principles of Life. Those Principles must have been worked up. How are you going to be of service to the world if you do not know the great Truths which are going to help that world? Such great Truths, I mean, as the Law of Karma, Reincarnation, the Esoteric Principles of Evolution, the knowledge that Life evolves. If you want to help the world, the more Truths you know the better. What the world really longs for is Truth, and if only the world could get more of the Truth it would have more courage to bear its difficulties.

5. There must be the power to accept leadership. You must have the power to subordinate yourself to something greater than yourself, and must be able to recognize that there are grades above you as well as grades below you. We all of us have above us the higher and below us the lower classes, and we are the lower classes with regard to those more evolved than ourselves. If we can get that truth strongly and definitely in our minds, it will help us to understand our true position. There are grades in the physical life and there are equally grades in the spiritual life.

6. There must also be a capacity to change from one kind of service to another, the capacity being based on the power to control different kinds of force. Try to accustom yourself to the different kinds of force and turn your force on to another line of work, which you are not able to do so well. Mrs. Besant's great title to Occultism is that she can do almost anything well. That is because she has control of the force, and she is not subordinated to the form in which that force manifests. Some of us can only do one thing well because we are subordinated to the form of that thing. The process of becoming an Occultist is the process of getting hold of the form. If you are told by a leader to do something which you have not been able to do before, you must try and do it, however greatly it may be out of the line of your ordinary occupations. What we need is all-round experience, and we cannot get that by working in one kind of special experience only.

7. Another thing to be considered by the aspirant to Discipleship is the doing away of all the narrower considerations of patriotism. The Disciple loves the world more than his own particular country, however much people outside may wish him to confine himself to the local patriotism of any special country. Above all he must be tolerant of those who are within those narrower limits. People who belong to the Master belong to the *world*, and must be able to put themselves beyond the narrower considerations

and to live in the wider life of the world. They must give other people what they need, stimulating patriotism in those around them, but remaining themselves beyond the narrower manifestations of that patriotism. Mrs. Besant, for instance, lives for the need of the people and not for her own Self-Glorification. She creates forms as models upon which we may build forms for ourselves. People think of her as the form which she has really created as a model for us.

8. Another point to be considered is that there must be a recognition on the part of the aspirant to Discipleship of those who are beyond himself in growth and of his duties towards them. You cannot reach the Masters over the heads of people who are beyond you in growth because you do not happen to feel spiritually in sympathy towards them. You have to be in sympathy with all members of the Great White Brotherhood. It is all one Brotherhood, and any who are members of it have to be accepted by you. Try to recognize and understand your spiritual superiors. Recognize also those less spiritually advanced than yourself and reverence their views.

There is a considerable power to be gained in directing the force which comes to us from a belief in the Brotherhood of Man. This belief is not merely an ideal or an inspiration, it is a force like electricity, a force which can be used by those who believe in it. You are immensely nearer Discipleship if you do believe in it actively. If you really believe that all mankind are one, this force pours itself through you and enables you to spread the spirit of unity amongst your fellow-men. Never be content with doing little or with having little capacity. The Brotherhood of the World is the force behind you, and your active recognition of this fact determines your power to use this force. You have the power already only you have to deepen it, and as you feel this power of the Brotherhood of Man your capacities will increase. The Unity of Life is the great Truth on which this world is built, and the nearer we get to that Truth ourselves the

greater our power of impressing it upon others.

9. My next point is that there must be a realization that all power has to be worked for. You do not drift into Discipleship; you work for it. Try to get control of all the various forces which you possess. All power has to be worked for. You who seek to become a pupil of the Masters, are you at least a leader of men, or are you taking steps to become one? The Master is a great centre, and you, therefore, must be a spiritual centre to all around you who are needing your help. It is very pleasant to receive things from others, to be lulled into inactivity, but everyone who tries to become a pupil of the Masters must be a centre of force to those around him. How can this be done? By getting into your mind clearly the Theosophical principles of life. Do not rush to see whom you can help, see what people there are around you to help by kind words. If the Master sees that any one of you has a kind word for the beggar in the street, He knows that person is beginning to be a centre whom He can influence. There are many poor people and many old people in the world around you, in the streets whom you can help, and if you realize the Brotherhood of Man, unify them with that Brotherhood. You need not put your arms round them physically, but you can put your spiritual arms round them, and that is one way of becoming a leader of men in this very city. Live Theosophical principles of life and spread them abroad as attitudes in your everyday life. We should at least go about as living attitudes of these principles, for everything that Theosophy teaches us can be used practically by you in the way you approach problems. The way in which you speak to a beggar, or to any person in need, depends upon the way in which you know Theosophy. We cannot relieve others of all their troubles because people must grow through suffering, but a hand outstretched in sympathy when people suffer is

not a sign of weakness but one more symbol of the Unity. So find out people whom you can help. If you say there are none who need your help, you have not tried in the right way to find them. In a big city such as this you never can say there is nobody to help. The fact of having the poor among us is a vast opportunity for many of us. All Disciples have a band of followers around them. Whom have you around yourself? not necessarily physically round you, but who are the people ranked with you in a common Unity of life? You may see a beggar in the street, perhaps only once, never again, yet your attitude towards that beggar will or will not bring you definitely nearer to Discipleship. We must have the spirit which will urge us to help, not a mere feeling of compassion. It is the sort of feeling which will make you stop your cab and get out and speak to a man in the street. We must have courage. Remember the infinite courage of the Christ. The Master needs our courage. There are always certain things which we as Disciples have to give up; there are always certain things the world clings to which we may not cling to, and we must have the courage to throw off the fetters which bind us to the rest of the world. You must expect to make sacrifices and expect to give up the praises of the world, but in proportion as you suffer in the lower you gain in the higher. There is no need to go out of your way to take suffering as a kind of martyrdom, but gradually and by degrees gain courage. You reach gradually to that step. If a Disciple makes serious mistakes which necessitate the stopping of the Master's flow of force, what are his people to do? That is the Disciple's attitude; he feels he cannot give up because of his people, those who depend on him for help. He knows that someone will have to be told off to give them the help which he himself was better able to give them than another. I myself feel the same awful sense of the responsibility of Discipleship. The

only way in which you can build up the kind of courage which will keep you true is gradually to build up your unifying tie with other men and women. Every trouble you have on account of Theosophy is a link that binds you to the Masters. Through these troubles, however much they may draw you from the world and make you feel lonely, you are at least drawn nearer to Them, and you gain a small proportion of that peace which passeth understanding. Nobody who has not been pushed a little sometimes out of the world to see that there is another world which is the Real world, is able to help humanity effectively. You must be a little greater than the world around you to be able to help it.

10. I should now like to say a few words on the subject of Tone. Disciples need Tone, and it simply means that which is built up from incarnation to incarnation in you, the rock on which you stand, a great principle of life which is gradually being built into you, and as it increasingly shines out of you, so are you nearer by degrees to the definite and active service of the Masters. It is a breadth of outlook upon life, convictions well estab-

lished and firm, whether they be right or wrong, definite views but infinite tolerance with regard to other people's attitudes and standpoints, a recognition that everybody is growing all the time, even though they may appear to be standing still; therefore did the Christ say: "Judge not." You may not attain this absolute tolerance in one life, but we ought to have reached that condition in which we have built so firm a rock for ourselves that others may stand upon it too. *Above all, you have to develop the power of attention to those around you, to those who need your service.* If you say: "I do not see anybody who needs my service"—Inattention! Each one of us is a messenger from the Great World Teacher and He does not send messengers out aimlessly into the world. He sends each to his own appointed place, to his own appointed people, and therefore you have your own appointed people who need you. If you wish to reach Discipleship, seek those to whom you are the messengers of the Great World Teacher's Wisdom and Strength.

—From *Theosophy*

METHOD OF PROPAGANDA

BY MAGIC LANTERN

[CONTRIBUTED]

There was nothing noteworthy about the village where I had my Camp sometime in the year, 1921. It was just an ordinary country village inhabited by Santals and other aboriginal tribes and a few Banias carrying on a miscellaneous trade in cloth and other necessities of life. It was miles away from our so called modern civilization and it would have been a difficult problem to distinguish it, except by its name, from any other village out of the tens of thousands of similar villages in our beloved India. I had just returned to camp after a hard day's work when I was surprised to see a bullock cart loaded with a small tent and a few boxes, followed by two American ladies

on bicycles. Silently the cart was unloaded and the tent pitched under a fine banian tree and the ladies were soon busy unpacking their boxes and preparing tea on a small stove. The usual crowd had gathered meanwhile, and a sensation was created when it was announced that soon after nightfall, there would be a magic lantern performance to which all were welcome and where there would be no tickets and no collections. Children immediately ran home to spread this news and very soon there was strong excitement and expectancy prevailing in the village amongst men, women and children. Before nightfall the children had gathered in force round the banian tree

while even old men and women could be seen coming in, one by one, ostensibly to look after the children but really to see the pictures. One could see the truth of the oft-repeated observation that the aboriginal is always a child at heart though he may be ever so old in body, and that the only way to draw him out is to treat him as a child. A screen was quickly set up and the magic lantern apparatus adjusted. One of the ladies remained in charge of the magic lantern whilst the other one kept the crowds in check. Proceedings opened with a hymn to produce the necessary reverent atmosphere. Then, one by one, pictures from the life of the Lord Christ were thrown on the screen beginning with the Promise of His Coming and ending with the Crucifixion and the Resurrection. Each and every picture was explained in the vernacular by an Indian Christian who accompanied the ladies and at intervals there was singing of religious songs accompanied by appropriate music. The crowd was visibly moved and went home after about an hour's performance interested and amused and at least temporarily uplifted as if they had had a glimpse of the other world.

This experience left a deep impression on my mind. On 28th December last therefore, while listening to our elder Brother, C. Jinārājādāsa's eloquent appeal on the need of going into villages and approaching the masses with the great message of His Coming, I immediately thought of the method of propaganda by Magic Lantern as being very suitable for this purpose. Various methods of broadcasting have been recently given out to this world. The latest, wireless broadcasting, is obviously meant for the few lucky ones who live in big cities and who are well endowed with the things of this world. Broadcasting by means of the Press, by pamphlets meant for free distribution, only appeals to the literate fraction of the population. The language of pictures is however universal. Pictures convey their message direct to the heart and their appeal is chiefly to the women and

children, the Lambs, for whom He is specially coming. The same set of pictures can be shown all over India and explained to the audience in their own vernacular. Even a third-rate lecturer can make his message interesting and instructive if he has got pictures to help him, both to attract and to keep the audience.

It may be argued that the Cinema is a much better instrument of propaganda than the Magic Lantern. While admitting that this may be so for big cities or for a country like America, I think that for a poor country like India, there is nothing to beat the magic lantern. A Bioscope or Cinema apparatus is very costly to start with. It is also very bulky and the cost of transport itself will be prohibitive. The apparatus is complicated and liable to get out of order in the absence of expert supervision. It requires bigger space and a host of men to handle the machinery. The initial cost of preparing films will also amount to a pretty big sum. The magic lantern on the other hand means :—

- (1) A low initial cost (say Rs. 200).
- (2) Cost of upkeep and repairs almost next to nil.
- (3) Low cost of transport (one bullock cart).
- (4) Easy manipulation, only two men being required to work and explain the pictures.
- (5) Cheap slides (I have purchased locally 25 slides, each containing 4 pictures, for Rs. 2 for a toy working model of the magic lantern.)

Indeed the advantages of mass propaganda by means of magic lantern are so obvious and so well known amongst Christian Missionaries that I am rather surprised at this method being not fully utilised for Star work.

I now turn to some practical suggestions for the working of the scheme. One of the first things to do would be to get into touch with some Missionary Societies in England or America and secure from them one set of slides illustrating the life of the Lord Christ. These and even perhaps the loan of a magic

lantern apparatus could be probably obtained gratis if it is explained that they are to be used for propaganda. Other slides on similar lines could then be manufactured (the bigger the scale on which this is done the better). To start with we want in India slides illustrating various incidents in the lives of the Lord Shri Krishna and the Lord Buddha. These may be followed by slides showing incidents in the lives of prominent saints like Kabir, Guru Nanak, Chaitanya Deb and others, and Views of Benares and Adyar, of Krishnaji's residence in California, of the Star amphitheatre in Sidney and pictures of Krishnaji and Nityananda are sure to prove very interesting. For our Muhammadan brothers there should be pictures illustrating the pilgrimage to Mecca and other subjects of a non-controversial nature, to be selected by some Theosophist followers of Islam. In addition to these pictures, having an all India appeal, which should be manufactured at one central place, each Group or Division may prepare its own slides for its own special needs. For example the Maharashtra Division should manufacture its own slides illustrating the lives of Sri Dnyandeve, Namdev, Eknath, Tukaram and Ramdas.

At the end of each series of slides there should be one or two slides containing the promise of His Coming expressed in words or pictures, for example, a picture showing the Lord Shri Krishna explaining to Vidura that He would return once again to this world or the Lord Buddha promising the Lord Maitreya's coming or in the shape of the well known Shlokas from the Bhagavat-Gita in Sanskrit or in the Vernacular.

Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I myself come forth. For the protection of the good, for the destruction of evil-doers, for the sake of establishing righteousness, I am born from age to age. [IV 7, 8]

Finally the last picture should be the five-pointed Star to spread the message of Hope and benediction.

Once the central organisation at Adyar is in a position to supply slides together with a magic lantern at a reasonable price, it

should be the aim of each Division or Group to own at least one magic lantern apparatus together with one complete set of slides. This could be lent for short terms to different Lodges of the T. S. or to individual earnest members of the Star who agree to bear the current expenses and to spend their spare time in carrying on propaganda. It should be possible for instance for two or three Boy Scouts to perform miracles in the way of propaganda during their school vacations.

The first stumbling block in this, as in other things, will be, I expect, money. I have however already promised my humble donation of Rs. 200 and if four other Brothers come forward with similar amounts, I think there will be enough to start with. I sincerely hope that the amount will soon be forthcoming, so that propaganda by magic lantern may be an accomplished fact when the Convention meets next year in Bombay.

There are various minor points which suggest themselves. Thus magic lantern propaganda should be carried on in the slack season when there are no agricultural operations going on and the villagers have very little to do. The time for the performance should be immediately after dusk and not late at night. There should be no collections to frighten the poor village folk. The language used in explaining the pictures should be simple and free from vulgarity. Each set of slides should have attached to it a leaflet explaining each slide and giving appropriate songs and *abhangs* to accompany the pictures. The demonstrator should have a pleasing voice and manner and should live like one of the people, rather seeking lodging for the night in the house of one of the villagers or in the *Dharamsala* than in a tent, the proceedings should not be hurried and the demonstrator should not rush about from village to village but go about in a leisurely fashion taking part in the life of the people and giving them an opportunity to get acquainted with him. He must create confidence and trust and this cannot be accomplished in a hurry. The villager is

a most conservative being who refuses to be rushed and whose mind moves very slowly. The lecturer must suit the villager and not expect the villager to suit him. These and other details can be easily worked out by any person of average intelligence. I

will therefore bring this article to a close with an earnest prayer to my brothers to co-operate with workers at Adyar "For His Work" and make the method of propaganda by means of the magic lantern a success.

BENARES STAR CONFERENCE

Summary of Addresses delivered at a public meeting at Benares on the 30th December, 1923, during the Annual Star Conference.

Lady Emily Lutyens: The attitude of people at present in Europe is that of hopelessness. During the war, there was a great deal of idealism and there was even joy in pain because people were upheld by the thought that the end would be a triumph. That hope has been shattered and the ideal has been turned into bitterness. It is felt that the flower of the manhood of Europe have been betrayed and the peace is not in the spirit of the new age, but in that of the old. Worse than the physical misery is the mental agony, because it is felt that far from being a war to end wars, it has been a war to begin wars. Men and women have thus been driven to the bedrock of things and at last there are signs of a germ of new ideals. There is a feeling of expectancy, because of a sense of helplessness and the world seems to be waiting for some one to gather up the broken threads of mankind. Truly can it be said that man's need is God's opportunity.

Professor P. K. Telang: The message of the Star appeals to different people in different ways; to some the appeal is devotional, to others it is a call to action. There are problems all around us, which call for solution and there are wrongs which have to be righted. We should, as it were, make a Star Survey of things about us. We can at least make temporary solutions of problems and temporary righting of wrongs till He comes. India is not in a state of utter hopelessness, but is in very great trouble.

There are serious difficulties in our way and to arrive at a true solution is not easy. We are in a dilemma, whether to turn to

the old or to the new, in all fields of our activity and life. We have the pull on the one hand of the ancient and alluring past, on the other we have the pull of the successful and aggressive modern world. There are people who would offer easy solutions and turn entirely to the one or to the other, but the thoughtful are not satisfied with such solutions. The first would be a solution of marking time, while the second would not succeed because in the very nature of things, the modern cannot be truly assimilated. The true solution would be to adapt Indian Culture to the modern world.

We have in India the problem of the various races and the need for their joining hands and the difficulty seems to be acute at present, but the solution is to recognise the valuable contribution of every race. If indeed we solve this problem, it will be the contribution of India to the solution of a world-problem. The assimilation of the best elements in each and the recognition that no single race is superior in every way are necessary.

There is a religious tug-of-war at present between Hindus, Mussalmans and Sikhs and some say that it is part of a political agitation, but that judgment is short-sighted. It is the desire on the part of religion to become practical and to enter all concerns of life as indeed it should. This desire expresses itself in religious conflict, but it is the message of the Star to draw out and direct this desire in a wholesome way.

Mr. C. Jinarajadasa: Anyone in touch with public affairs at present would say that there is no way out and that there is a deadlock, that a new wave of life is necessary

for humanity to go forward, that we have come to the end of an era and something must happen. Some say that it may not be a personality but the pooling of the wisdom of the world or even a world-spirit, but not a World-Teacher that will end the deadlock. The Order of the Star in the East declares that it will be a Teacher, a definite personality, a man among men. History tells us that such crises have ever been solved by personalities. When Lord Muhammad came, Arabia was full of polytheism of a very degraded kind. The longing of the Jews to solve the deadlock in Politics, Religion and social conditions brought into this world the Lord Christ. When the quality of dryness had entered the spiritual life of the Hindus and mere words had taken the place of a religious life, the Lord Buddha came. The difficulties that existed when Shri Krishna came are not known but they must have been there. God makes crises but also resolves them. When Rome was distressed by Republican wars Caesar came to weld it into an Empire. Four centuries ago when men longed to understand Nature, the call was answered by Roger Bacon. The greater the crisis the greater the personality that answers the call.

To-day the crisis is world-wide and the longing exists in all humanity. There are ideals and plans but there is no force to realise the dream. The crisis is world-wide and the answer will come from a World-Teacher—some one who is for the world, lives for the world and is the world.

When He comes, He will weigh you; see to it that you are not found wanting. It is easy to accept Him when He is with you, but greater is the credit to make it easier for others. We are only a handful and we can only tell you of our dreams. If you follow us, your reward will be contumely and laughter and not any earthly reward. There may be no reward, but it will be a great adventure. We offer you hard work and a consecrated work in order to find a new world and that will be the inner reward. Great things will happen, but you will know

them then, if you anticipate them now. Realise the spring in the winter of the world, love in hatred and strength in weakness.

Dr. Annie Besant: The three characteristic speeches which we have listened to have been of great value, as they have been studies from different points of view. The description of the misery of Europe has made a powerful impression on the hearts of all.

We have much historical evidence of previous Comings. In the Mahabharata, in the Ramayana, in the Christian Scriptures, the same story is told. We find similar evidence in the Political History of the World and we always have a prophet in the history of religions to propound a view suited to the needs of the time. Our certainty from such study is supplemented by other research and we find that the signs are now identical with those that heralded previous Comings.

The history of the human mind shows the same evidence. Bergson asserts a new stage of consciousness and says that the new type, is more alive to instinct, than to higher or lower mind. This stage of consciousness is called Intuition by him and Buddhi by us and comes from within and is not an awareness of life without.

Ethnologists have discovered a new type being born in America with distinct characteristics, and when a new sub-race is formed the Manu is very active in choosing souls. The young men who were slaughtered, and died for an ideal, were suitable souls for such a choice and you can see in the late war an act of choice of souls by the Manu for the new sub-race. We see, instead of corpses, a birth in a higher world, to come back soon as builders of a new civilisation. These will be ready to help the World-Teacher in His building of a new civilisation. In the new hopes and new certainties workmen are being made ready to fit the new edifice. The signs of a new civilisation of brotherhood are already seen in the present anarchy. Competition is changing into

a most conservative being who refuses to be rushed and whose mind moves very slowly. The lecturer must suit the villager and not expect the villager to suit him. These and other details can be easily worked out by any person of average intelligence. I

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Professor P. K. Telang: The message of the Star appeals to different people in different ways; to some the appeal is devotional, to others it is a call to action. There are problems all around us, which call for solution and there are wrongs which have to be righted. We should, as it were, make a Star Survey of things about us. We can at least make temporary solutions of problems and temporary righting of wrongs till He comes. India is not in a state of utter hopelessness, but is in very great trouble.

There are serious difficulties in our way and to arrive at a true solution is not easy. We are in a dilemma, whether to turn to

the old or to the new, in all fields of our activity and life. We have the pull on the one hand of the ancient and alluring past, on the other we have the pull of the successful and aggressive modern world. There are people who would offer easy solutions and turn entirely to the one or to the other, but the thoughtful are not satisfied with such solutions. The first would be a solution of marking time, while the second would not succeed because in the very nature of things, the modern cannot be truly assimilated. The true solution would be to adapt Indian Culture to the modern world.

We have in India the problem of the various races and the need for their joining hands and the difficulty seems to be acute at present, but the solution is to recognise the valuable contribution of every race. If indeed we solve this problem, it will be the contribution of India to the solution of a world-problem. The assimilation of the best elements in each and the recognition that no single race is superior in every way are necessary.

There is a religious tug-of-war at present between Hindus, Mussalmans and Sikhs and some say that it is part of a political agitation, but that judgment is short-sighted. It is the desire on the part of religion to become practical and to enter all concerns of life as indeed it should. This desire expresses itself in religious conflict, but it is the message of the Star to draw out and direct this desire in a wholesome way.

Mr. C. Jinarajadasa: Anyone in touch with public affairs at present would say that there is no way out and that there is a deadlock, that a new wave of life is necessary

for humanity to go forward, that we have come to the end of an era and something must happen. Some say that it may not be a personality but the pooling of the wisdom of the world or even a world-spirit, but not a World-Teacher that will end the deadlock. The Order of the Star in the East declares that it will be a Teacher, a definite personality, a man among men. History tells us that such crises have ever been solved by personalities. When Lord Muhammad came, Arabia was full of polytheism of a very degraded kind. The longing of the Jews to solve the deadlock in Politics, Religion and social conditions brought into this world the Lord Christ. When the quality of dryness had entered the spiritual life of the Hindus and mere words had taken the place of a religious life, the Lord Buddha came. The difficulties that existed when Shri Krishna came are not known but they must have been there. God makes crises but also resolves them. When Rome was distressed by Republican wars Caesar came to weld it into an Empire. Four centuries ago when men longed to understand Nature, the call was answered by Roger Bacon. The greater the crisis the greater the personality that answers the call.

To-day the crisis is world-wide and the longing exists in all humanity. There are ideals and plans but there is no force to realise the dream. The crisis is world-wide and the answer will come from a World-Teacher—some one who is for the world, lives for the world and is the world.

When He comes, He will weigh you; see to it that you are not found wanting. It is easy to accept Him when He is with you, but greater is the credit to make it easier for others. We are only a handful and we can only tell you of our dreams. If you follow us, your reward will be contumely and laughter and not any earthly reward. There may be no reward, but it will be a great adventure. We offer you hard work and a consecrated work in order to find a new world and that will be the inner reward. Great things will happen, but you will know

them then, if you anticipate them now. Realise the spring in the winter of the world, love in hatred and strength in weakness.

Dr. Annie Besant: The three characteristic speeches which we have listened to have been of great value, as they have been studies from different points of view. The description of the misery of Europe has made a powerful impression on the hearts of all.

We have much historical evidence of previous Comings. In the Mahabharata, in the Ramayana, in the Christian Scriptures, the same story is told. We find similar evidence in the Political History of the World and we always have a prophet in the history of religions to propound a view suited to the needs of the time. Our certainty from such study is supplemented by other research and we find that the signs are now identical with those that heralded previous Comings.

The history of the human mind shows the same evidence. Bergson asserts a new stage of consciousness and says that the new type is more alive to instinct, than to higher or lower mind. This stage of consciousness is called Intuition by him and Buddhi by us and comes from within and is not an awareness of life without.

Ethnologists have discovered a new type being born in America with distinct characteristics, and when a new sub-race is formed the Manu is very active in choosing souls. The young men who were slaughtered, and died for an ideal, were suitable souls for such a choice and you can see in the late war an act of choice of souls by the Manu for the new sub-race. We see, instead of corpses, a birth in a higher world, to come back soon as builders of a new civilisation. These will be ready to help the World-Teacher in His building of a new civilisation. In the new hopes and new certainties workmen are being made ready to fit the new edifice. The signs of a new civilisation of brotherhood are already seen in the present anarchy. Competition is changing into

Co-operation. There is a rivalry among nations not for slaughter but for rescue. In Europe they are taking out children of slaughtered parents to different countries.

The struggle of good and evil is intense and in the crisis to-day, throw yourself on the side of good, give up hatred and cultivate love.

STAR-LIGHT ON EARTH-LIFE

II CAPITAL AND LABOUR

BY K. S. SHELVANKAR

It has been an irony in all ages that that part of the population of a State which devotes itself to the production of the goods by which man satisfies his wants, should itself have to be content with the bare necessities of life. During all the epochs of evolution, there has been, in human communities, a great section which occupies itself in that department of human activity, termed in Economic Science, "Production"—the production of all that Man needs, not only the essentials, as food and clothing, but also all that he invents for the satisfaction of his ever-increasing wants. And, curiously enough, the people who produce these "goods" not only have to forego the pleasure, convenience and comfort which the utility of these articles would afford them, but have to thank their stars if they could satisfy the minimum requirements of their own physical bodies. What they toil and sweat for, others enjoy, while their hardest efforts are needed to secure themselves against starvation.

This phenomenon of the subservience of one section to another, the exploitation of caste by caste, though observable at all times, would seem to have been less evil in its effects in ancient days than in modern. The dominated class was less helpless and more humanely attended to under the slave-system of olden times than under the modern so-called "free" labour conditions.

This may perhaps seem rather an astounding statement. To say that the slave was better off than the cooly or "factory-hand" today is, may appear to be rather an extravagant statement. But a careful inquiry into facts will show that it is no more than bare, unvarnished truth. There has

been, no doubt, an evil side to the slave-system—a most unpleasant and horrid side which was most obviously uppermost during the eighteenth and early nineteenth centuries when the system of negro-slavery in the Americas was disclosing to a horrified world the depths of callous cruelty and heartless inhumanity to which human nature could sometimes descend. But this is a pathological case—a perversion of the system under unnatural conditions.

Slavery as originally maintained by the Greeks and Romans was not in any way a worse institution than the modern industrial system in which man is but the "lever of flesh and blood, of machines of steel and iron". The difference between the two lies in this: the Greek or Roman citizen bought a *man*, body and all, complete—whereas the modern industrialist buys only *labour* so that when the man is no more capable of any labour in his employer's service he is thrown aside and may, (and often does) starve to death, for all that his employer cares. It does not matter to the employer whether the man is fit or not—he is employed only so long as he is fit, thrown aside when he becomes, as he must, naturally, weak and disabled and replaced by another who would also be treated in the same way. So that the modern employer does not employ the service of "men"—he hires "hands", that significant word of latter-day industrialism which brings home clearly to us that the wage-earner of today is not considered as a man, but merely as part of a big machine—to be cast aside with less thought than a worn-out machine-part.

But look at the slave of olden times. His life was valuable to the master because it

was in the master's interest to keep the man as healthy and in as fit a condition as he possibly could. True, the slave was no more than a dumb beast in so far as his free will was concerned, for the master could dispose of him absolutely as he fancied. At any rate, he was comparatively well fed, well housed, well clothed, and often led the most happy and pleasant of lives—all because his master had an interest in him. It was to the master's advantage to keep the slave alive and well as long as he could, because then only would he be able to extract the greatest amount of work from him. Thus, slavery appears to have been quite an enviable condition of affairs when compared with the pitiable pass in which the workers of the world are today. The one was like a horse, trained, cared for, preserved, though hard-worked—the other, well, there is no comparison, worse than a beast, cast aside so soon as it showed signs of wear, unwanted, uncared for.

The system of slavery, also, had its use—played a part in evolution, helped in human progress. For one thing, it was itself a great advance on the previous stage of society, in which men took prisoners in war and killed them without hesitation, and later killed them and fed upon them without the least compunction. And slavery was an essential condition of those times. It was an important element in the state in that it was the complement of the other half of the population as it existed then. The ancient states of Rome and Greece were built on the slave system: they could not have existed otherwise. For, by this arrangement of Society the "freemen," the "citizens" were relieved from petty domestic concerns and rendered free to follow their warlike pursuits. It must be remembered that war, however much it may be considered a barbarous anachronism today, served very great ends in those times and helped unquestionably and to a great extent in the advance of civilization. It was the system of slavery which left the hands of the Roman and Greek "citizens" who were all warriors,

free to carry on their career of conquest, conquests which resulted not in mere aggrandisement, but rather in the wider diffusion of that form of culture which the peculiar polity of their City-States had rendered possible.

While there is so much to be said for slavery, one can hardly find anything in extenuation of the present industrial system. Maybe future ages will reveal to mankind the necessity and usefulness of the age of rampant individualism, but to-day, one can hardly understand it. The weight of evidence is overwhelmingly indicative of the seaminess of this side of Civilization. It is impossible, almost, for one to apologise for a system in which men are reduced to machines, a system in which the predominating elements are greed and selfishness on the one hand, and on the other squalor, suffering, starvation, and perpetual struggle, a system which continually defrauds the needy only to enrich him who is already surfeited with the world's goods.

And the cause of all this? A false theory of life. The theory that has widely been known as the theory of Individualism. All men are equal, the genius and the idiot, the saint and the criminal—so held the Individualists and conceived of a world peopled not by humanity with the feelings and emotions of a human being but, by a horde of soulless beasts, each in competition with the rest, each striving to out-do the others, each trying to excel, to outshine, to dominate a world in which man recognised no relations with fellow-man, but trampling on, annihilating, all that came in his way, and tried to make himself Lord over all. There was to be no interference from the State, nothing that would in any way try to regulate the mad, jealous rush for the accumulation of gold. Men may die of starvation, children of fatigue, but the State was to be silent so long as it was all a part of the industrial competition. "Each one for himself and the Devil take the hindmost" was to be the slogan of the world according to the Individualists. *(To be concluded)*

SAINTS OF INDIA

KANNAPPA NAYANAR

By K. J. SHARMA

Naga was the king of the hunters in the land of Pothappi, and Datha was his queenly consort. The want of an offspring for a long time to gladden their hearts led them to propitiate the Lord Karthikeya, the Deity of the land. They offered to His shrine peacocks and fowl—the favourite birds of the Lord.

In due course, by the grace of the Lord, Datha got a son. They named him Thinna. As time progressed the child grew up into a well-built youth worthy of his race. He underwent the traditional education in archery and learnt it to perfection. By this time, Naga, the king, having grown old, handed over the right to hunt in his forests to Thinna.

One day, Thinna, during his hunt in the forest, followed by his retinue, was separated from them in his arduous chase after a wild boar which was too subtle to be caught by him quickly. Only two of his nearest followers, Nana and Kada, were able to keep pace with him till the last. The boar, after playing a long game of hide and seek, got tired when it reached the foot of a hill nearby and fell an easy prey to Thinna's dagger.

The trio, being quite tired after this vigorous hunt proposed to camp on the cool banks of the river Swarnamukhi nearby. Accordingly they all repaired thither, and Thinna, sighting at a distance the Kalahasthi hill desired very much to visit it. As he approached the hill he expressed a feeling of lightening of some load off his heart—perhaps a feeling of enlightenment. Leaving one of his friends to look after the cooking, he and the other climbed the hill and there saw the shrine of Shiva.

To Thinna this sight of the Lord was an awakening and an initiation into a new life. It was as if this new sight were a *Chintamani* whose touch changed his whole nature into one of Love for the Lord of the Burning Ground. He went and threw himself over the image and, embracing it, shed tears of

joy over it. One moment he cried for the lonely existence that the Lord led on that lonely hill without a companion. At another he wondered who it was who poured water over His head and threw some fresh green leaves on Him. On being informed by his friend nearby that these acts were done by a Brahman daily as offerings of devotion, he also felt that he should do the same.

After much hesitation to leave Him alone, Thinna descended the hill to collect his offerings. Crossing the river to the other side he went over to cook the dead bear's flesh, as food for the God. His followers, finding it impossible to divert him from this his new mood, left him alone to inform his parents about the events of the day.

All the while, unconscious of having been left alone, Thinna cooked the food for the Lord after careful testing by tasting it himself. With this food folded in a leaf plate in one hand, the bow and arrow in another, the waters of the Swarnamukhi in his mouth for the Lord's bath, flowers in his tuft for offering to the Lord, he hastened to the shrine to dispel quickly His loneliness.

On reaching the place he removed the withered flower-offerings which were originally there by his shod leg, poured out the water in his mouth on His head as if he were pouring out his love for Him, offered the flowers from his head, and finally requested the Lord to partake of the meal which he had prepared for Him with much care. The Lord partook of the Bhaktas' offerings.

By now the Sun had set beyond the hills in the West, and Thinna with his bow in his hand kept watch overnight for the safety of the Lord. Again on the approach of dawn in the East, He left the shrine to hunt for food for the Lord.

Meantime the devotee Sivakosari, who was in the habit of worshipping the Lord daily, came in as usual and was much shocked and

grieved to find the shrine polluted by bits of flesh and bone. After much grieving he cleaned the place and did his puja as usual, singing *Sama gana* in praise of the Lord.

Soon after Sivakosari had left, Thinna hastened once more to the Lord's side to appease His hunger with honeyed flesh this time, which the Lord graciously accepted.

Meanwhile, his parents, on hearing of the new turn in their son's life hurried up, but found it well nigh impossible to take him back to their world from the Lord's world into which Thinna had put his feet firmly.

Thus, Thinna's worship and guardianship of the Lord as well as Sivakosari's worship accompanied by a fervent prayer that such pollutions of His holy shrine should be put an end to soon, went on side by side for five days till on the fifth night the Lord, wishing to remove the cause of Sivakosari's honest wailings and to prove Thinna's devotion towards Himself, appeared in his dreams and said thus:

"Dear Bhaktha, do not think of the unknown man against whom you have a grievance as a mere vile hunter. His whole being is immersed in the ocean of love of me. All his actions please me to the utmost. His shod legs with which he removes your flower offerings give me more thrills than even the touch of the feet of son Karthikeya's feet. The water that he spits from his mouth, being surcharged with his absolute devotion towards me is more sacred to me than even the sacred waters of Ganga. The flowers that he rains from his tuft are more precious to me than the flower-offerings of the Divine Ones. The food which he tests by the touchstone of his love for me is by far sweeter than the *Havis* offered by *Yaga-Dikshitas*. And his unsullied words of love, though to all appearances prosaic, full of his love of only myself and none other, are more musical to my ears than even the Vedas and *stothras* sung by great Munis in praise of me. Come tomorrow to my shrine and witness his true devotion by hiding yourself nearby". Having thus instructed finally the Lord vanished.

Next day Sivakosari repaired with much humble feelings to the Shrine and after his usual puja hid himself nearby to witness what was to come.

Thinna returned soon from his hunt as usual, this time uneasy at heart for his Lord's safety, as he met with many ill-omens on the way. To prove to Sivakosari the true bhakthi of Thinna the Lord let blood flow from his left eye. Thinna, sighting this from a distance, ran up to the spot and seeing the Lord's trouble, tried his best to prevent the flow, but without any measure of success. He was stunned for some time. Then thinking of tracing the villain who brought this mishap unto his Lord, he ran all through the surrounding wood but could trace none. On returning and seeing the blood still flowing out, he betook himself to gather some herbs which could heal the injury. Finding even this of no avail, he recalled the proverb which says that an injury to the flesh could be cured only by an offering of flesh. Accordingly, without any delay, he removed his left eye by an arrow-head and pressing it upon the injured portion was greatly moved to ecstasy seeing the blood stop flowing any more.

But the Lord is not satisfied with half measures. He accepts only Self-surrender and nothing short of it appeases His love towards His Bhakthas. For lo! when Thinna, on his ecstasy abating, turned once again to his Lord, he saw blood flowing from the other eye. Thinna's joy was sucked out of his heart and once again he was immersed in sorrow. But now he was not going to delay anymore to apply the cure. His mind was made up. On the instant of his willing, keeping one of his legs near the right eye of the Lord to locate it when he would have become blind by the removal of the other eye, he placed the arrow head in his right eye and began removing it with complete feeling of joy in surrendering every thing for his Lord's comfort.

The Lord could not test His disciple anymore. If any tests were necessary this was

enough to please His heart. He at once extended his hand and stopping Thiruna from committing the deliberated act, commanded him sweetly "Kannappa, desist from thy noble act". The Devas and Angels who were all the while witnessing the drama which the Lord was enacting, rejoiced at the glorious sight of a bhaktha's true act of great devotion. From that moment this

Great Bhaktha was praised by the name of KANNAPPA.

And, it was this Saint's good karma, born of his absolute Self-Surrender to be commanded later by the Lord to remain on His right for all time to come, within six days of seeing Him, whereas great sages were still awaiting the Lord's grace after lives of renewed and severe austerities.

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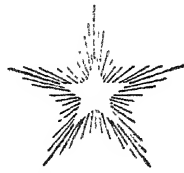
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The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**
Acting Editor: **B. RAJAGOPALAN, M. A.**

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2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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 - The Far East (China and Japan).**—Miss DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China.
- N. B.—Bengal, Orissa and Assam, are attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor,

Indian Star Headquarters,
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The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

There has begun a general exodus from Adyar towards foreign countries which will go on till well into July. Mr. G. S. Arundale has been away all these three months touring in Northern India working in connection mostly of the Youth movement which practically originated in India with his address in Madras inaugurating the Brotherhood Campaign. Mr. and Mrs. Jinarâjadâsa have left for Sydney, thence to go to America. Our Protector and Lady Emily Lutyens leave India in the latter part of April, but they will have left Adyar by the middle of the month. Mr. N. S. Rama Rao, one of our National Representatives leaves about the middle of May to be present at the Ommen Star Conference in Holland to be held in August—for the first time a big Star Conference held apart from the Theosophical Society's Convention or Congress. Mr. and Mrs. Arundale will then leave in July. Adyar which has been accustomed to have at least one or more of our great leaders will for the first time for many years, experience a feeling of loneliness but the workers go for their appointed work of preparing the way of the Coming along their several lives. May success attend their efforts, and may they come back to us soon!

* * *

The National University is holding its last Convocation on 12th April, and the last batch of graduates will be sent out into the world. For seven years, the University has been carried on mostly with the free services of, among a few others, our National Representatives and other enthusiastic workers.

It is a regrettable fact that the ideas behind the National University have not been very much appreciated, but at the same time it has to be painfully realised that there is no public opinion in India at present for Educational reconstruction, except sentimentally and for platforms.

The closing of the National University makes it possible however to get the Theosophical College at Madanapalle affiliated in Group I to the Madras University and to raise the National High School in Guindy Road to the grade of an Intermediate College in course of time. So the Educational work is carried on.

One of the greatest workers in Education Miss F. Arundale who has done a great deal for the Education of girls in Benares. Indore and Madras has just passed away after a long illness. May she soon return for the carrying on of her Master's work which in this life she did with all perseverance and steadfastness and loyalty.

* * *

Though the *Brothers of the Star* is a non-political organ, and the "Order of the Star in the East" has no orders regarding Co-operation and Non-Co-operation, the only condition for membership being belief in the coming of a World Teacher, yet one cannot but feel that Non-Co-operation is creating a big amount of trouble and delay and obstruction. With the Labour Party pledged to reform in India, it should be possible to get what India requires much sooner than would have been possible erstwhile. But sullenness, moping, child,

ishness, distrust, vain obstruction seem to be the order of the day, and those who are playing with fire do not seem to think of the vast numbers of their fellow citizens who must suffer along with them for their folly. Our Protector having spread the idea of a NATIONAL CONVENTION for Reform in India is going on deputation to England, where her knowledge of Labour and her personal acquaintance with the Cabinet members must help greatly the cause of India. O! only if there were no vain obstructors in India!

* * *

In the preparation for the coming of the World-Teacher, the essential need to keep an open mind in matters of form

and ritual has been brought to the notice of members again and again. Lady Emily Lutyens touched on this matter in one of her addresses at Adyar as also Mr. Jinarâjadâsa. The great danger is that ritual, very valuable when properly worked, might lead to superstition and that is a very great barrier in the progress of the work.

* * *

We have had the pleasure of a visit from Mr. Van der Leeuw of Holland and hearing from him of the work done in his country. His appearance was meteor like. He came and he went taking with him the good wishes of the brothers whom he met and thus came to know him.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

We have great pleasure in announcing this month that, in accordance with the wishes of our Head and with the approval of our revered Protector Dr. Besant, we have decided to send a representative to the Star Conference to be held at Ommen in Holland. It has been decided that one of us namely Mr. N. S. Rama Rao should go to Europe. This Conference is unique because it is the first International Star Conference being held independently of the Theosophical Society, and it is the duty of every country to contribute towards its success. There is another point of view from which it is eminently desirable that we should send a representative to the Conference. Each country has its own problems and difficulties and each has its own way of meeting them, but there is a certain educative value in looking at the work in other countries. Our Representative will have the advantage of personal

discussion with workers in other countries and it will be of great use for future work in our own country. If any members have any points, that they would like to be discussed by the Conference of National Representatives, we shall be obliged if they will write to us immediately.

Further, we would like to appeal to all Star Brothers, to send to us whatever contributions they may be able to make towards the Travelling Fund, which has been started to meet the expenses of our Representative. The minimum expenses are estimated to come up to Rs. 3,500.

* * *

The Star Conference which is held during the Easter in conjunction with the South Indian T. S. Conference is fast approaching and we hope members will come to Adyar, full of news of their achievements in Star work. Even if the word *Achievements* could not be rightly

used, it would be enough if the word *efforts* could truthfully be substituted. Many of us are discouraged by the fact that activities could but be on a small scale and could but affect only a few persons; but they fail to realise that we have living examples of big institutions which have started from small beginnings. The Benares Hindu University began with a small school with a few boys in a small rented house in one of the lanes of Benares, but now it is one of the biggest Universities in India. It is sincerity which counts. A member living in an isolated village would be doing excellent work if he taught a single Panchama boy every day in the name of the Star. We must not look at the bigness of the work from the ordinary point of view.

* * *

A department of life which is very much neglected in India is the Arts and the Crafts. It is assumed that work along those lines is not Star work. Arts and Crafts are expressions of the Divine through man and it is the most universal expression. If we provide outlets for such expressions, we are allowing a free flow to the Divine in Man, expressed in the indigenous way. If we do not do so, the Divine Life is choked up and no progress can take place along any line. This is specially so of the village folk, who have so few outlets for Divine expression. If we encourage village crafts of various kinds, we are providing channels for the only outlets that they yet possess. If we do not hasten, the scanty waters of Divine Life, that still trickle through the Indian Arts and Crafts, will soon dry up.

We have among us a lover of Indian Village Craft, Madame I. de Manziarly,

who is an enthusiast in this direction. She has promised to give a talk on Star work through Arts and Crafts during the Coming Easter Conference. We hope members will come armed with all the information they can about the artistic faculty and the Craftsmanship in their locality, so that they may have an intelligent discussion with Madame de Manziarly and may be able to draw up a practical programme of work.

* * *

We published last month an excellent article on village propaganda through Magic Lantern; and we hope it has created the interest of members who work and live in rural parts. The writer of that article has promised a sum of Rs. 200 but more is wanted for making the slides. We have promises from two artists to draw pictures from the lives of great saints and we hope to have a few sets of slides ready in a short time, but we also want workers, who would use those slides. The slides will be kept at Adyar but they will be loaned out. Divisions should, however, have their own Lanterns and slides which deal with the lives of Saints specially known in that part of the country.

* * *

By the time this is in print, Mr. Jinarâjadâsa will have already left India with his wife for Australia on his way to America. By the end of April, our revered Protector Dr. Besant will leave for England on a political mission, nay a spiritual mission—for whatever she takes up is dealt with from a spiritual point of view—to bring Swarâj to India. We wish her every success, for the accession of India to her proper place in the Commonwealth of Nations is one of the factors in the coming of the Great Teacher.

THE MESSAGE OF THE COMING RELIGION

THE GOSPEL OF FELLOWSHIP AND BEAUTY

By C. JINARAJADASA, M. A. (CANTAB.)

(Reprint by permission of the author, of a lecture delivered in Sydney)

It is surely an axiom to-day that we live in a state of unrest. There is scarcely a newspaper in any part of the world which does not point to a spirit of unrest in practically every department of life. We are complaining. We complain against the cost of living; we complain against the abolition of the old land-marks of our social order; we complain of the tyranny of great powers over small powers; we complain of the tyranny of orthodoxy—from all sides there is complaint. Perhaps our complaints just now are greatest against the mis-management of the political affairs of the world by those who have the control of the world. We turn our eyes sometimes to London or to Washington or to Geneva; but generally at the end of our gaze there is a sort of apathy or distrust in anything coming out of the councils of the nations that is better than what has been. Our tendency generally is to blame the politician, whereas on the other hand if we talk with the politicians, about the nations, we find that they condemn the people for their selfishness, their lack of idealism and their continual disinclination to follow a lead given to them.

So serious is the state of things to-day that the rich complain against the poor's wastefulness, whereas the poor complain against the luxury of the rich. On all sides there is mutual destructive criticism. I know that many of these complaints are nothing new. The world always did complain, and there is a type of individual who sees always more of the discouraging elements in life than of the hopeful. But that which does characterise our age is the universality of these complaints. It is because of this universal unrest that the world in some ways is more significant to-day than one or two generations ago, for it looks as if now we had all entered into a morass, and we hardly know in what way we shall be led out of it all. We

believe on general principles that human nature has something good at the back of it. We believe that we shall come out of the morass once again on to firm ground, but how long will the process take? That is where not even the most able statesman can in any way tell us how we shall find some sure basis for the future. Ask the statesmen of Europe about the reconstruction of Europe, and it is an answer of discouragement that they will give you. Ask your own statesmen in any country about your own local problems, and you will not find, so many of you who are really deep thinkers, that they can give you any promise of a golden age within your lifetime or in the lifetime of your children.

On the whole we are face to face with a very big situation in the world. We have had war; and some of us said, believing it, that it was a war to end war. On the whole, as matters are now, we see as many possibilities of war in the future as any situation before 1914 could show us. We thought that after the war was over there would be a greater co-operation between the various elements of the body politic, but as things are to-day an unbrotherly and unco-operative spirit is as rife as it ever was.

On the whole, then, things do not seem very encouraging or hopeful to those few who care to look into the problem of life. I know that most people are content to go their own way, are often so overwhelmed by their own personal difficulties that the general situation of humanity has practically no reality to them. They are not able to focus their gaze, to see any kind of human tragedy in the world at large. But there are a certain number, certainly a few, who are able to visualise the world problem. Indeed, you would not be here in this hall but for having to some extent visualised that there is an important, nay a vital problem in the world greater than the problem of your own life.

Two Golden Threads—Fellowship and Beauty.

To most of us who so visualise, on the whole the elements of discouragement predominate over anything encouraging. But the picture is not altogether one of despair, because in this texture of gloom which is being woven round us there is a golden thread—I might say that there are two golden threads which are swiftly to be found weaving themselves into the texture of the future. Now these two are respectively the increasing spirit of Fellowship which is spreading in the world, and the spirit of Beauty which is becoming more clearly realised by people as inseparable from the activities of life.

To-day in any given community you will find a larger number of people ready to examine the question of internationalism than you would have found twenty years ago. You can find larger audiences now to listen to the gospel of the beautiful in life than you were able to find a few generations ago. On the whole throughout the world these two elements are slowly increasing in power. And in those two elements we shall find if we examine, something of the characteristics of a new religion which is slowly coming.

Now since there are these two forces of fellowship and of beauty growing and inspiring mankind, naturally one turns to such religions as exist to encourage them. After all, for many centuries religion has been the great inspirer and purifier of human activities. We should therefore expect the great religions of the world to take up this increasing power in humanity, inspire it and to guide its forces so that the golden age of which all are dreaming might cease soon to be a mere dream. But unfortunately the most calamitous of all calamities to-day is the failure of religion in face of the great world crisis. I need not labour the point very much. Go into almost any Church and see how far what you feel, what you hear there, is going to change the world's affairs. Go into any one of our Indian temples and shrines, and you will certainly see there a

power of mysticism, of the indwelling spirit in man; but it is not the power there that is swaying the affairs of the East to-day. That which is fashioning, shaping the world are the forces of Economics and of Politics. These are the things, however, which are utterly outside the control of modern religion. No one in any parliament will turn for his inspiration to the Sermon on the Mount. We take for granted that religion is something now which deals with the inner spirit of man, and that men who are not leaders in religion are better fitted to organise the material and the political affairs of the world.

Religion and Reconstruction

Now, when you have such a partition between religion and the outer activities of men represented by Politics and Economics, you have the element and the qualities of the decay of religion, because religion is essentially reconstruction. The moment you are truly religious you must reconstruct yourself; you must reconstruct your home, your city, your nation. Religion, when you feel it, absolutely makes you a missionary. You are one who has God's teaching to give. You are a gopeller, and you cannot be satisfied till the reconstruction is continuous. The truly religious man must reconstruct himself from day to day, and therefore it is that wherever religion is a real force in a people, that people is steadily reconstructing itself in Politics, in Art, in Literature, in Economics. Religion influences, guides and in every way controls the life of the people.

With us in India, where we have much religion, the problem is the same. We have in our social life many an abuse. Some of the most profoundly unbrotherly elements that any civilisation could have are in our own civilisation of India. Yet somehow there is lacking in religion the power to change those unbrotherly elements, and for the most part even the most profoundly religious people are unable to see the connection between their practice of religion and their allowing the practice of unreligion and unbrotherliness by their callousness, by their blindness to the evil conditions round

them. That is why I hold that this is an age when religion is decaying, for wherever any religion becomes conservative, there the spirit, the force of decay has begun. But while a religion decays another religion is being born; and you can see this phenomenon if you study History. If you think a religion is merely the pronouncement of some individual Teacher, then obviously you have to wait for the coming of a person to show you the beginning of Religion. But if, far more truly, you hold that Religion is an expression of the inner life of the individual, then you can see the birth of religion long before any one particular person proclaims it as a religion. To-day you can see in men's lives the spirit of Fellowship, the craving for Beauty, and it is because these things can be observed that I point out to you that already a religion is being born slowly in the hearts of men. For true religion is that which comes out of the inner natures of people, is slowly born—just as with history in transition we see the darkness disappearing, because even behind the clouds of the night somewhere a sun is rising.

The Religion of a Nation

represents those inner instincts of religion in the individuals of the nation. If, therefore, you can watch the spirit beginning in individuals, you can forecast something of the religion which will influence and guide that of the people. In a similar way you can see the religion to come of a great era. If you note throughout the world in the people who are going to live in that era a particular tendency of the inner life, then you can forecast the coming religion. So, then, we have the general axiom that when a religion dies a religion is being born, and if such religions as exist in the world to-day are unable to control the political and the economic conditions in the world, then there is a new religion coming of fellowship and beauty which somehow will control them as that religion grows.

I have said that the two principal characteristics will be Fellowship and Beauty. But

how are we to realise fellowship and beauty as such powerful forces that they will be felt in our Parliaments? That is the problem. UNTIL RELIGION IS ABLE TO RECONSTRUCT THE WHOLE WORLD IT IS NOT A WORLD RELIGION. UNTIL A RELIGION IS ABLE TO RECONSTRUCT A NATION, IT IS NOT A NATIONAL RELIGION. UNTIL IT IS ABLE TO RECONSTRUCT A MAN, IT IS NOT HIS RELIGION, IT IS MERELY A CREED WHICH HE PROFESSES.

Now, we can never have in the great coming religion a reality merely by theory. By no amount of reading great Utopias instructing us in great ideals can we ever bring as a force into the world of affairs and of Economics the religion of Fellowship and Beauty. Theories are necessary and excellent guide a certain number; but they must put the theory into practice, and be the living theory itself.

The Basis of Internationalism

Now, how are we to have the living theory of fellowship? Internationalism is a wonderful ideal, but you cannot prove it a success until you begin to give that necessary factor in internationalism which is, that in all nations is a common life, not a life that decays and goes into the grave, but a life which purifies and offers itself up to the great stream of life from God. Until in each individual there is seen a hidden divinity, you cannot have any gospel of Fellowship as a living reality. Hence, therefore, if we are to have true internationalism, it must only be on the basis of a common recognition of a divine nature in all men, of all nations, of all civilizations—even the lowest. I have mentioned that this coming religion which you can see, is already beginning its work. But its work can only become a success by more and more people in increasing numbers realising as a fact of their own lives that in all men is one common divine nature.

Now, there is a preparation for this realisation already in the world. If you look into the history of the world's thought, especially the religious thought, you will note how slowly the idea of the divinity of man

has spread. We have to-day large numbers of people who have added on to whatever they believe about God such doctrines as are proclaimed in Christian Science, in New Thought, in Theosophy, all tending to bring man to the front of the stage, not as the creature of God but as divinity revealed more and more. People are guided to a higher ethical code by the trust in their own divinity rather than by the fear of the punishment which religious sanctions impose. So, then, we see in advance of the realisation the ideas, and a few trying to live the ideas—but only a few.

The Power of Beauty.

Similarly is it with regard to Beauty. You can judge to-day the value of nations in the great human family largely by their love for the cultural things of life. When the spirit of a nation begins to feel the need of some creative expression through the Arts, through Literature, through Drama, then you feel that the life in that nation is coming to maturity. You cannot judge the strength of the nation in the world by looking at blue books and seeing the size of the army or the navy, or the quantity of the imports and the exports. You can have a powerful nation which is to die within a generation or two, while the blue books will give you an utterly false picture of its own strength. On the other hand you may have a nation which has little to record of those material developments, and yet has the inhering qualities of permanence. Now the quality of permanence

comes into a nation where the inner soul of the nation, its spirit, is continually creating in all those ways of the higher mind and emotions which we call Art.

Now, slowly, as the result of the work of a certain number of writers like Ruskin and Carlyle, of poets such as Blake, of musicians who proclaim a gospel of Art like Wagner, of certain painters such as the Pre-Raphaelite School, who proclaimed an inner quality in the beauty of painting, thoughtful men and women are beginning to realise that beauty is not an excrescence, a luxury in life, but rather an inseparable essence.

I ought to mention here, too, how steadily the great educational profession, especially in America, is beginning to find out the power of beauty as an influence in character building. In brief, we find that men have to realise, both the divinity in themselves and the beauty inseparable from life if in any way the great religion of the future is going to be more than a mere profession by a few.

Now, all these ideas about internationalism, about the gospel of art, are for the most part outside the Churches; throughout all the countries the dreamers are not to be found in the Churches. These dreamers have organised societies, associations, conferences, they are doing all kinds of things, but for the most part there is a gap between their activities and the activities of the organised established Churches. Now, that very fact itself is the sign of the Coming Religion. *(To be continued)*

STAR-LIGHT ON EARTH—LIFE

II. CAPITAL AND LABOR

By K. S. SHELIVANKAR.—(*Concluded.*)

Hand in hand with individualism went the conception of Equality—not the equality that arises out of the one common factor in all men, that which is eternal in them, the equality that raises the lowest to the level of the highest but an equality according to which all were levelled down and discredited with the motive of self-seeking. Men are equal because all of them are actuated by

the same impulse, the impulse to increase their power and possession and get to the "top of the tree". This period also saw the publication of the epoch-making concept of Evolution which had an immense influence in all fields of thought. In every department of life and learning, the idea of a perpetual conflict as a result of the universal strength of the motive of self-preserva-

tion and the consequent emergence of the "fittest" seemed to throw light on a large number of perplexing problems. This conception however much it may be true in the animal world where the Law of Life and of all growth is the Law of grab, of acquisition and of self-enlargement, when applied to human relationships, could not but lead to a vast amount of confusion; for Man and Beast are not the same and that which can help the Beast is more than likely to hinder Man whose conduct must be ruled by other principles. The Law of all progress for Man consists in the subjection of Personality; this being so, the adoption of an entirely alien principle of life must inevitably lead to chaos, for you cannot apply a principle that may be true under certain conditions to an altogether different set of conditions.

It is not surprising that all these ideas led to a great deal of injustice and suffering. Society, which should be one solid, homogeneous body, consisting of interdependent units working for mutual progress, has been sundered into two distinct sections; two separate groups, not only clearly marked with distinguishing characteristics but mutually antagonistic and apparently working for widely divergent ends. Instead of there being but one goal for all the varying activities of Society, class interests have arisen and displaced the common interests of Society. The two great divisions of Labour and Capital, the "working" class and the "idle" class, were conceived of as being the two opposing sections of Society. The two classes, each believing that its interests were in opposition to the interests of the other, have ever been at war with each other entailing a great deal of suffering not only to the "working" classes but also to the rest of the community, who have, naturally, to submit to the unavoidable annoyance and discomfort caused by the cessation of production which is the one weapon that the labourers can use against the Capitalists. Mutual suspicion, jealousy, greed, hatred and distrust have marked the

period of individualism as one of the hardest times through which the world's manual labourers have had to pass.

It is obvious that a change is urgent, that the present system cannot continue without a calamitous collapse of the structure of Society. A divided house is a weak house; and a divided Society is a weak Society. Already signs of changes are visible in the more advanced Western countries and the execrated Capitalists,—who, after all, are in many ways the more cultured and responsible class in Society—are awaking to the fact that unless things were changed Nemesis is inevitable. Consequently we find many cases of large industries run on lines radically different from those on which Business of the last century ran. Co-partnership—the equal rights of the labourers in the profits of the concern—is more and more recognised as one of the remedies for the pitiful state of existing industrial conditions.

Many other means have been adopted by the new class of capitalists—typified by millionaires like Carnegie and Ford—who have been led to a realisation of the fact that wealth flowing into them is but a heavy burden, a tremendous trusteeship imposed by Society. Holding themselves but as stewards of Society, they try to improve the lot of the labourer and seeking to make life worth while for the poor man, have devised model villages for the labourers, villages provided with all kinds of facilities for recreation and cultural equipment; for, it must be recognised that what the labourer suffers from is, in the main, poverty and the consequent inability to avail himself of the opportunities which modern life affords for the development of the finer faculties in him. To recognise in the "factory-hand" a Son of God, fundamentally full of the desire to externalise his inner Divinity and manifest the heavy-veiled but inherent Power that is in him, to place at his disposal all the facilities for Self-unfoldment that Civilisation commands—this is the most urgent duty of industrial Society. Too long

have we held the labourer but a tool: he now demands to be treated as a Man. This is the claim that the philanthropic capitalist has partially tried to meet.

But Society as a whole must be transformed; a new set of ideals must replace the old; a new set of rules guide man's conduct, a higher code of ethics govern human relationships. We cannot any more think it just or proper that Society should consist of millionaire and pauper, of literate and illiterate, of the satiated and the hungry. It is true that anything that happens to a man from outside cannot affect the nature that he has inherited from past lives; that sometimes the pauper is happier far than the prince, the literate less cultured, perhaps, than the illiterate; and that in neither case is the individual anywhere but in his proper place. However, this must not be taken to relieve us from our duty to see to it that there is a more equitable distribution of property, a more just and proportionate apportionment of earthly goods, for however much a man's environment be the one he properly deserves for past deeds or misdeeds, it is clearly the duty of Society so to arrange matters that one does not starve and see his wife and children starve while another gets fat and cares not for, or knows not, the haggard hunger-stricken beggar at the door.

We have had Individualism in Government, paternalism, socialism; and many other political principles have guided statesmen in their efforts to give satisfactory systems of law. But what appears to have been missed by all of them is the great and fundamental principle of the Brotherhood of Man. Laws have been made under the false belief that Man is but a "fortuitous concourse of atoms", standing alone against every body else, fighting the fight of his life with his back to the wall. So held Hobbes, and laws to him were only so many regulations that modified the "State of Nature" where each was at war with every other: but this system was so obviously inconvenient that they all clubbed together in order to see that each one was more or less left alone. But

this false association is fundamentally a state of armed truce among a number of grasping and greedy individuals.

Another set of theorists would make all men but the servants of one great institution, the Leviathan State, and while, perhaps, the individual might be relieved from the fear of a dominant class, every one would have to submit to the whims of a Bureaucracy. But no permanent reorientation of Society can take place which does not start from the primary fact that all men are essentially kin to each other, bound in a unity that is universal as it is indissoluble. The law-maker must realise that the laws he is to make are not referable to a horde of beasts, restraining them from extremes of violence, but rather, to a huge household under the sway of an invisible but real Father. Labourer and Capitalist, cooly and magnate must be treated as but the members of one great family, each making his own contribution to the welfare of all, bringing to the common storehouse all the capacities that he has, in order that Society as a whole might be the better for every single person whom it shields. Capitalists will no more contrive "pools" and drive out of work and starve hundreds of lesser men, for the only "pool" would be Society as a whole; and instead of a small group of rich men merely adding to their already vast wealth, every individual member of Society would profit by such a "pool".

Fraternalism is what is urgently wanted; fraternalism everywhere, pervading all human relationships, fraternalism that will transmute the most trivial earthly transaction into a sweet act of Service in the name of Humanity because of the subtle alchemy that comes of a recognition in every man of the Divinity that is within oneself, fraternalism in Governmental no less than in other relations. What is the nation if not a magnified family?—and in a normal family, the elders do not exploit the younger ones, the elder brother has no quarrels with the younger, nor is there indeed any competition

creeping in to embitter heart against heart. Why need, then, men compete with each other in the community either? Cannot each contribute his service in the name of all and gladly execute his particular task for the better happiness of all? In the new Society there can be no place for Competition, for men would have recognised the bond that holds them together and Capital and Labor would not be a war of brain against muscle, but rather the service of both gladly rendered for the health and development of the body. Labour is no less invaluable to the nation than is Capital, and it is a basic blunder to contend that they are antagonistic. The happiness of both lies in mutual service and uplift, a joyful gift of that which one has in him to give for the benefit of the other.

But this would mean, naturally, that each one should feel secure about his livelihood and that is what the new Society would provide. There would be no unemployment and

all the horrors in its train, for the Government would raise every one above the necessity to trouble himself about his fundamental needs, so that worry and anxiety might, to a large extent, be eliminated and the energies that have to be directed towards the satisfaction of one's primary wants turned outwards for the execution of that which will make every member really invaluable in Society. "From each according to his capacities; to each according to his needs". This principle ought to underlie all reconstruction of Society for it is only then that the beauty, the happiness and joy of life would be appreciated by all alike. It is then that Whitman's dream of a "new City of Friends" would come true, the City where

"Nothing was greater than the quality of
robust Love, which led the rest.

It was seen in every hour of the actions of the
men of that City,

And in all their looks and words."

ART—A STAR ACTIVITY

BY MADAME DE MANZIARLY

Art is not a luxury. To work for Art is not a loss of time.

All who believe in a new world of tomorrow "must know that Art is a vital expression of humanity and that a partial awakening in a political, or a religious, or a scientific one cannot change a whole nation, leaving certain essential elements out. No country can be re-ensouled without having all its aspects stimulated. The spring animates all seeds of life.

New life means new realizations in every direction. It is useless to repeat that the Order of the Star must work on different lines; theoretically we all agree to this necessity, but practically there is done very little in some directions. Even the conception of Art is often narrow and limited to the Fine Arts only, leaving entirely out the minor arts, the applied arts and the rural art. Every man is in a way a creative artist, or tries to be one. The writing of a letter,

the adorning of our homes, the making of our clothes, even the buying of a new thing, all these are occasions to manifest our need of beauty. So Art is not confined to the artist, it belongs to our life, as all the other manifestations do. To divorce Art from Life, is the same as to confine religion to the Sunday service, it means a deadening of soul. If on one side we have the Fine Arts, we have on the other the rural arts, both belonging to the same tree of beauty as roots and flowers. In a country like India with its enormous peasant population the source of life must lie there. It is the soil which nourishes the country and not only physically.

There exists a legend of mighty heroes of superhuman strength, who had to lie on the earth to restore their forces when they were exhausted. Contact with the soil brings the creative power back. The soil of Art is its rural expression, the creation of

the people, its home industries. The old patterns are magic mantrams of colour and line. In the pottery, the brass works, the weavings and embroideries we find a manifestation of the direct and natural creativity of a country.

Man cannot be a real man, a messenger of God, without his power of imagination and his power to express it. If the whole world is a display of God's imagination, our designs and patterns express our own visions.

We can help the awakening of the world, the awakening of India, by revivifying the rural arts, by fertilizing the soil. Let us stimulate the home industries in giving work to men and women which belongs to them organically, atavistically. All this is not new, but it is not done by the Star members who even do not pay attention to this way of preparing for His Coming. And that is clearly seen by the lack of enterprise and discussion of this question in our midst. There exists even a deep rooted opinion in many minds, that Art does not belong to the primal necessities of life, that it is not very important not directly related either to spirituality or reformatory social activity.

This opinion has to be removed as a limit-

ation and a wrong conception. Great saints have sung, painted and carved, and strong nations like the Greeks and the Japanese based their education on beauty. Certain forces are manifested through Art and Art only. If we knew how to decipher the hieroglyphics of Art rightly we could read in individual and collective consciousness and lift the veil of mystery a little higher.

Some of us and not very many are aware of the meaning of Art and follow these lines. After a certain time of endeavour and work the result will speak for itself.

Undreamed of forces can be captured and used in this way and the message of His Coming—that means a new dawn—could be brought to humanity plunged in darkness and to those who cannot understand the words of pure intellect or the example of practical action.

For Art—even in its humblest expression—blends in its realisation the direct knowledge of intention, the bliss of inspiration and the will to act.

[P. S. This question will be discussed at a Star meeting during the South Indian Conference at Adyar in April.]

A POINT OF VIEW

BY L. N. PRABHU, B. Sc.

Membership of a good institution is one of the various stages most individuals pass through on their onward journey towards the realisation of their Ideal. Apart from the inculcation of purposefulness and fellow-feeling, the tremendous opportunity it affords to a thoughtful individual ought in itself to be an encouraging factor in making one seek after it. If only he could have at the head of such good institutions, people who could infuse the members with inspiration and strength, we might rightly consider our-

selves proud of our membership and fortunate in having availed ourselves of the opportunity they afford us.

From these considerations, to be a member of the "Order of the Star in the East" is at once a rare privilege and a great responsibility. It is a privilege since it brings us in touch with Great Ones and it is a great responsibility as well, for, it demands the best in us to prove ourselves worthy of membership.

For a majority of individuals, the respon-

sibility or otherwise of membership will depend naturally on the point of view that they take up. If membership is taken as just a chance for flocking under a beautiful banner it does not bring much scope for thought or action. But on the other hand, if it be a conscious striving after utilising a rare opportunity—the realisation of our Ideal—it gives us strength to prove our worth by engaging ourselves in something that we take as our very life-work. With some of the best minds, selflessly toiling for our good, the latter, I should think, ought to be our attitude towards the Order.

A trial at the description in writing of the capacity for depth of vision and compassion towards fellow-beings of our Head can only land us in failure. They are qualities that can better be felt than appreciated in description. It has been the peculiar advantage of those who had the good fortune to come into contact with him and will be an opportunity and pleasure for those who will come into contact with him in future to have been moved and to be moved towards a better life. As its Protector, we have one whose ability to encourage and inspire in work is marvellous. To be a member of such an Order, to count as one under their banner is indeed a blessing in life.

The enormous quantity of work turned out by our Head in the short term of one year when he has been able to devote himself completely to the work before him, ought to be enough to wake us, sluggards, from sleep—to make us alive to our duty. The establishment of various organisations to look into the work before the Order, the erection of centres where members of the Order might meet to thresh out problems that arise, the formation of groups for the intenser development of character and a separate international conference for the Order are only some of the ways in which our Head has been working for us all and for the Order. It is optimistic to feel that things will get on even without us ; it is

good to know that things are getting on : it is wise not to create trouble by meaningless criticism and useless talk : but it is far better to throw ourselves in and bear a part of the burden.

Perhaps some of us are tempted to ask what the work we have to share is. The answer is clear if we are clear as regards our Ideal. This, I hope, all of us are clear about. With most of us it is not the clarity of the Ideal as the lack of will to keep up to it that hinders our progress. None of us could, in my opinion, wish for a better object in life than to be viewed as an instrument of work by Him when He comes. To achieve this there is no other way than to keep up the inspiration we get in our calmer moments and develop the qualities which shall find us worthy of His adoption as a tool in the execution of the work that He shall have to do. Many are the moments when thinking in the solemnity of our minds we feel enamoured by the qualities we lack. The occasions we promised to ourselves to be better men when attending an inspiring talk by our Head or our Protector are many. Many more are the possibilities for our advancement if only we keep up the inspiration. But once the moments are gone we would rather slumber than get ourselves ready and do some useful work.

To be conscious of our Ideal all the time, to be of use to our surroundings wherever we may be, to flying away our petty quarrels and set ourselves to the work that shall make us happy, and above all to be able to turn out such work as shall be worthy of His acceptance and offer it as a humble offering will be the greatest we could wish for in this life. And if in our daily life we are able to consciously feel our advancement step by step and make ourselves better equipped and abler servants of the Master as days pass on, then only can our membership of the Order be justified.

ON THE EVE OF BATTLE

BY M. VENKATARAMAIA

Four thousand years ago, a warrior lost courage on the field of battle. His Charioteer counselled him. The Warrior threw down his arms. The Charioteer bade him take them. The Charioteer won over the Warrior. The Warrior got victory over his enemies.

To-day there are warriors here and everywhere, some losing courage while others are not. But there is no Charioteer; all are fighting. Against what? Against unrighteousness. Where? In the whole world and in India too. Is the Charioteer absent? No. The warriors see him not. Is the Charioteer quiet? No. He is as He was 4000 years ago. His voice is drowned in the silence of His splendour. It is not heard in the din of the warriors' discussions, rather dissensions. All the world over, all the statesmen, the wiseacres of all countries, are engaged in one business to restore Peace, Contentment and Happiness. Then what is the difference? It is rather difficult to say. 'Armament *versus* Disarmament. Why arm or disarm oneself, if he is going to be a brother to his neighbour? And yet the issue must be decided. Why? Because people accept the principle but have no confidence. *Ergo* they do not love one another as brothers.

Labor *vs.* Capital. Here again as long as the wealthy can enjoy feasts and entertainments and shows and exhibitions, when the poor are enjoying fasts and privations and disease and ignorance, so long will the conflict last. No issue is settled by compromise but by climbing down on both sides. The wealthy in intelligence are the plunderers of the poor in civilisation. They cannot live long. The man who requires the laborer to cook dainty dishes for his repast but will not permit him to taste them has his days numbered. The cook on the other hand, who does not possess that amount of contentment which will allow him to enjoy the remnants of the feast only, but would swallow up the major portion if

not the whole of what is cooked, will find it at a much earlier period, that both he and his master are turned beggars and he will have no master to serve, no food to cook, much less to eat.

Self-determination *vs.* super imposition obviously is in process of speedy settlement on paper.

These are the world's problems. Here in India we have co-operation *vs.* non-co-operation and in Madras Brahmin *vs.* Non-Brahmin, and in both these again Indian *vs.* European. These are trifles though a combination of even such petty disputes may assume potentiality for fight. They cannot last long. Their very foundation is contrary to established tradition because both are striving towards the same end—peace, contentment and happiness. Their antagonism is only illusory. The non-co-operator and the co-operator want to see India restored to its ancient glory. They go along opposite lines only to meet again; just, as, if two men pass along opposite directions in the same meridian, they will meet again. But where? They may meet in the Sahara desert to die of hunger or thirst, or on the Holy heights of the Himalayas, where there is the glory of God, where God and Nature, man and beast have always been living in Peace and Harmony from the moment of the Earth's formation. Non-co-operation cannot enter there where the watchwords are Sympathy, Compassion, Brotherhood and so on.

Similarly when an Indian tells the European "Be off. No place here" the question is why and why not? The dispute again is not between individuals but between their attitudes. If both meet on equal terms let them live. Why not? In other terms, there is quarrel. And when a principle is to be evolved in statements such as these, "the Indian is unfit for political freedom," "the

Englishman is unfit for spiritual training," "the Brahmin is undesirable for a Government appointment," "the non-Brahmin (whoever may come under that class) is unequal in social matters"—there is obviously something wrong radically somewhere. Reason is clouded. All who say the above are yet striving for a common end. So at least they say. It is therefore possible to find the origin of the difference.

The Charioteer said: "From anger proceedeth delusion; from delusion confused memory; from confused memory, destruction of reason"—(Bhagavatgita II, 63). All difference, destruction of reason is thus traceable to anger. And yet all parties are striving to a common end.

These are spasmodic differences. But every difference has to be settled in some way. How? Find the cause and remove the same. And what is the cause? The Charioteer whispers something inaudible. The Ten Commandments of the Christians have become a dead letter among the Christian nations. The *Panchasila* has gone out of vogue among Buddhists. The *Karmakanda* has been forgotten by the Hindus. How can one understand the other, when all have not profited by the wisdom of the old, when they do not seek for it or even think of it? The same Wisdom was told 4,000 years ago and before that too for generations. For, the Great Charioteer said "This imperish-

able Yoga I declared to Vivasvan. Vivasvan taught it to Manu and Manu to Ikshvaku told it. Thus handed on down the line, the king sages knew. By efflux of time it became decayed in the world. This same ancient Yoga has been declared by me to you to-day" (BH-Gita. IV 1 to 3).

Deduce from the eternal Teachings the Essentials which make a better understanding and ring in a nobler civilisation. All the above differences vanish into thin air. To kill is inhuman and undivine. It destroys a god in the making. The Disarmament vs. the Armament question is thus easy of solution, if all be true and resolve not to kill. The essentials and fundamental principles ought not to be lost sight of even for a moment

The Warriors arrayed against unrighteousness, are not all sincere, are not all wise. The time is come for the blending together of the excellent Virtues of each nation, that the dirty old may lie dead with the dead old, that the ancient glory and modern beauty may go together to make a lasting civilisation for the world. Let the Eastern wisdom be put into the rigid Western mould and heated in the American fire and cooled by Japanese fragrance, you get an International beauty such as, perhaps the Gods would desire to come and witness. The Charioteer raises his voice and says: "You are right". I shall come even now and help you". Let us therefore look for Him, and work better for Him. ..

REPORTS

Patiala: Mr. Arundale's visit. Mr. and Mrs. Arundale arrived at Patiala on the 26th February and delivered two public lectures on "The Brotherhood of Youth or the Youth-Spirit" and "The Masters and the Way to Them" to large audiences. Schemes for propaganda were considered and a Question and Answer meeting was held. Had it not been for the hospitality of His Highness, the Maharaja and his Prime Minister, Mr. and Mrs. Arundale could not have been put up comfortably during their stay at Patiala.

Pudukotah: Applications for membership having been received from several persons in two villages Pachikotti and Papanviduthi, weekly Bhajanas have been arranged there. Brothers Annasami Rao and T. V. Ramachandra Aiyar have given lectures on the Advent of the World-Teacher in some villages in the State. Bro. Ramachandrayar delivered a lecture on *Jivakarunyam* at Periyakulam. He gave also a talk to a Muhammadan group of 15 on "Islam in the Light of Theosophy."

Andhradesa: The fifth annual meeting of the above Conference was held at Berhampore, Ganjam Dt., on the 16th and 17th February, 1924, under the Presidency of our esteemed National lecturer Sir T. Sadasivaiyar. About 30 delegates attended the meeting.

The following meetings of the members were held: *viz.* one Devotional meeting, one general meeting for Star members, one meeting of the members of the Self-Preparation group and one business meeting.

There were two public lectures proclaiming the Coming of a World-Teacher in Telugu and Oriya languages by the Assistant Divisional Secretary, Mr. K. L. Narasimha Murthi and by Mr. M. Parvatisam, B.A., L.T., Head-Master, Government Training School, Guntur. The audience were well impressed with the lectures.

Note

During the time of the Star Conference of Andhra Desa held at Berhampore in February, 1924, Messrs. V. V. S. Avadhanuluguru and Rao Sahab M. V. Appa Rao Garu promised to pay a subscription of Rs. 10 each for the purchase of slides for the Magic lantern. Subscriptions for this purpose may be remitted to the Divisional Secretary, Andhra Desa by willing Star workers or Sympathisers.

North India: Panda Baijnath, our former National Representative, lectured on "The Coming of the World Teacher" at Balia, Azamgarh and Gazipur and sold Star literature at these places.

A CAROL OF THE STAR

By MARGARET WIDDMER

White Star shining all across the sky,
Do the Shepherds follow still as you pass
by?

"Yes, the simple shepherds go still where
I guide—"

If thou hast a simple heart, thou too shalt
walk beside!

White Star gleaming over lands afar,
Do the Wise Men ride still where your
shadows are?

"Yes, the Wise Men travel where my long
ray lies—"

Thou must bring thy gold as they, if thou
too wouldst be wise!"

White Star lighting all the clouds on high,
Do the Angels sing yet, spread across the
sky?

"Yes the angels hover, singing as of old—
Lift thy heart away from earth and touch
their rings of gold!"

White Star guiding down a singing wind,
Is there still a Stable that poor men may
find?

"Yes, the Stable awaiteth, low and wide of
door—

Stoop thine head in humbleness and find
its myrrh-laid floor!"

White Star standing yonder overhead,
Is the Christ-child lying still beneath His
shed?

"Yes, the Christ-child waits His own, pure
of heart and mild—

Whoso loves as Jesus loved hath found
the Holy Child!"

—(The Delineator—New York)

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*N. B. Please see your donations mentioned
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(Vide February Brothers, page 72)

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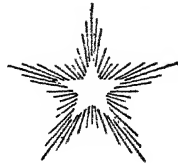
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The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Contab.)**
Acting Editor: **B. RAJAGOPALAN, M. A.**

Vol. X., No. 8

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(Founded, Benares, January 11th, 1911)

AIM—To draw together all those who hold a common belief in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There being no rules and no subscription, the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must belong to a Group or be directly attached to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

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addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Head, The Order of the Star in the East

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

The Brothers of the Star offers its humble and heartfelt greetings to the Head of the Order of the Star in the East on the occasion of his birthday which falls on the 25th of May. All who have come into contact with him must have realised the truth of our Protector's words referring to him that "his presence is a benediction". In his all too short a stay of a few months at Adyar in the winter of 1921 and 1922, we remember his putting new enthusiasm and inspiration into people, and those happy days make us look forward to that day when we can have him once more in our midst. A world personality must necessarily not be monopolised by a single locality, and we in India especially at Adyar have had the privilege of the continued presence of the foremost International world server. Yet we are hungry for Krishnaji, and all our brothers in India are eagerly hoping that our Head will be with us for the Annual T. S. Convention this year, wherever it might be held—in Bombay, Benares or Adyar. In sending our Head loyal and affectionate greetings, we are only giving expression to the feelings of the thousands of Star members in India.

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May we draw the attention through this of the Secretaries of local Star Groups that our Head's birthday was celebrated last year (on the 25th May) in many places and remind those concerned of the necessity for making the day a pleasant, happy one for themselves and the places around. The day should be celebrated in a fitting manner by all

those who feel that the Order of the Star in the East has fulfilled and is fulfilling the important work—to many, the most important work the world is in need of—the preparation for the coming of the World-Teacher. A short report of the celebration should be sent to Adyar for notice in the *Brothers*.

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By the time this issue is in the hands of our readers our Protector will have left the Indian shores on a short deputation to England in connection with Indian Home Rule. She is accompanied by Lady Emily Lutyens, the National Representative for England to whom we are indebted for an article this month on "Krishnaji," a 'subject' with which she has been closely familiar for the past thirteen years. Our Joint National Representative is leaving on the 11th May. To all of them, we wish a successful and happy period of work and a speedy return.

Mr. Rama Rao will like to take with him to Ommen the suggestions which our Star members might have to make in connection with the representations of India to the International Star Conference on the various subjects of fundamental importance. As he is leaving so shortly, will those who have suggestions to make to him, write to him immediately, at Adyar?

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The Convocation of the National University, Adyar, look place on the 12th April, and at the function, on Mr. Arundale was conferred the Degree of Doctor of Letters in consideration of his great services to Education in general

and to the National University in particular. We who have been helped untiringly by him take the liberty of congratulating him on the public recognition of his invaluable services.

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Adyar and Madanapalle are two places which are connected intimately with the Order of the Star. The former is the Headquarters of the Order in the East and the latter the birthplace of its Head. Our Indian National Representatives have been equally distributed between these two centres for carrying on Educational work. Mr. Prasad stays on at Adyar, and Mr. Rama Rao on his return from Ommen in August goes to Madanapalle as Vice—Principal and Headmaster. The Theosophical College at Madanapalle has been affiliated to the University of Madras in Groups I and III and the Syndicate is considering the report of the Commissioners appointed by them to inspect and report on the National High School at Adyar being raised to the Intermediate grade as a Constituent College of the University, the classes to begin work immediately in July. It is the bounden duty of all Star members to support to the best of their ability these two educational Institutions located at Adyar

and Madanapalle.

We are just recovering from a heavily programmed busy Conference at Adyar. Many important pieces of business were transacted, a report of which we shall print next month in the pages of the *Brothers*. We shall refer however to one item—the necessity for a considerably increased circulation of the Sectional Magazine. We have received eulogistic reports of our magazine from various places and though we feel that there is room for considerable improvement in the Magazine, we think that we are giving more than the value we receive as annual subscription for the *Brothers*. In order to be self supporting a larger circulation becomes necessary and so we appeal to our members, subscribers and readers to secure additional subscribers, so as to enable us to work without being a burden on the sectional finances. Last year, a generous donation of Rs. 250 by a valued donor practically wiped off the deficit, but it should not be necessary in the case of such a valuable magazine like ours to rely on the generosity of one particular member, however enthusiastic and generous he might be.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

In occult life unlike in every other department there is no end to one's labors. We are repeatedly asked to exert more, to strive more, to put forth greater efforts than what we have hitherto been doing. There is the rub. The generality of men are satisfied with what they do provided that what they

have done points towards success. Those of us who are in for occult training are reminded to examine our acts, our efforts and not the results they bring. Are our efforts of the right kind; are they enlivened by high and noble motives? Have we put in every ounce of our

capacity into our work? The answer is an invariable "No". Then we are instructed to do better than before and ceaselessly continue to improve upon it. There is thus for an occultist no rest but a long tiresome journey to be covered before the goal is reached.

What is the reason of this discontent of never being satisfied with our doings? With every unselfish act—an occultist must primarily be unselfish—comes a new energy, a new power to the doer and with the increased capacity he could improve on what he has done if only he will.

Since evolution means progress and not stagnation, it is of the utmost necessity to all of us that we should work with the stream. This is possible if we ever keep in mind the injunction "Be happy but never content". We should not worry over what has happened. It does not matter. We are powerless to recall the past events. If it has been a mistake see to it that it is rectified. If it is not a mistake we shall try and do it a trifle better when we are at it again. If we really believe in Karma and if such belief has become "a sight with us", there should indeed be no cause for anxiety and no cause for unhappiness. A man who is a strong adherent to the doctrine of Karma and who sees it daily worked out in life must of necessity be a happy man. For him there is nothing unusual, there is nothing unforeseen, nothing unordained that happens. He looks at life as an impartial judge and not as a belligerent lawyer. His sufferings, his joys have each a message for him, the fulfilment of his past sowings and reapings. He is being recompensed to the fullest measure in this life for

what he has done and left undone in the past. He is aware of this truth. He not only acknowledges it but has knowledge of it. He is happy because he is wise. Is he content? No. His reading of the law of Karma, his understanding of it, and coupled with it, that of Reincarnation gives him piquancy to new endeavour. He is not satisfied with what he has accomplished. He keeps on revolving in his mind constantly the thought of how to improve upon what has been done. He is searching and researching for ways and means to do a little better than before. To find out deficiencies and drawbacks in his work and mending them unobtrusively is his sole occupation. He is the most uncompromising of individuals with himself but with others he is the most tolerant. Uncompromising with himself it is true, he weighs himself in an even scale and finds himself wanting. He immediately sets himself up quietly to fill in the vacant spaces in his nature. Such a man is in the real sense an occultist in the making. He will blossom out sooner than he anticipates into one who consciously co-operates with the law of Evolution.

The great Mystics, the Adepts, the World Teachers are made of such stuff. The reading of the past even in its barest outline reveals the truth that those mighty Beings that dominate the vast ancient panorama are those who have been most uncompromising with Themselves. These are also They who have been most kindly to the failings of others. They have followed the short but steep path, a path which calls forth unflinching devotion and dedication to the ideal if the end of the long journey is to be accomplished soon.

KRISHNAJI

BY THE NATIONAL REPRESENTATIVES

We have been asked to write a few words about Krishnaji, but it is futile to expect an adequate character sketch in a short article of one who pre-eminently can be said to be "all things to all men". Attractive far above the ordinary in physical appearance, with a smile fit to win any human heart, and which truly expresses the divine that is within him, without the least trace of any pose or affectation, Krishnaji is, above all, one who has got what Lord Haldane calls "the international mind". Patriotic to the core, and burning with a desire to see his country equal to any in the world, he is supremely conscious of the ultimate goal, the unification of the whole world into one big family. If anything can be said to be the dominant purpose of his life and character, and which he is sure to leave as a contribution to world-culture, it is his vision of a unified and happy mankind. Racial pride, hatred of a foreigner, or any kind of superior attitude is so alien to his nature that he cannot conceive of its existence in others. He is a firm believer in the divinity of man and in the possibility of every individual justifying his divinity. "Be a god and laugh at yourself," he says on one occasion, "Be happy but never content," on another. Full of pithy phrases and writings he shows a depth of feeling and a breadth of vision unusual even among the great minds of the world. His child-like frankness, transparent sincerity and burning enthu-

siasm for the Star, which ever abides with him, mark him out as a born teacher and reformer. Young though he be in years, age does not seem to matter in his case, because there are many, much older than himself, who are prepared to follow him to the ends of the earth. There is a healing and a soothing quality in him that prompts us all to open our hearts out to him with great eagerness and satisfaction. These are matters, which can be felt but not explained, and one feels constrained even to write at any length.

To us in India, he has been a miracle. Taken away from this country while yet very young for a period of ten years, the memory of a beautiful youth, who had written down that gem among books, "At the Feet of the Master," he had become a vision and a hope of the future. Lo and behold, that vision is materialised and that hope fulfilled in December, 1921. We find that beautiful youth, grown into a still more beautiful man, delivering a Convention lecture with quiet assurance and grave dignity, uttering words of wisdom seldom uttered by one so young; and not only words of wisdom but words of hope and encouragement, filling every human breast with eager desire to do his or her utmost. Though he was with us for scarcely four months, he has left with us an impression so deep that the memory of that vision and that presence is ever an abiding inspiration in our work.

KRISHNAJI

BY LADY EMILY LUTYENS

Words are totally inadequate to express the deepest emotions of the heart. When I think of Krishnaji, I think of all that is dearest, wisest, noblest and most beautiful, but these words express but little, and convey but a poor impression of the one to whom they refer. To those who know Krishnaji, any words of mine will be superfluous; to those who do not know him yet, perhaps they may bring the desire to know.

Since the happy day in this very month of May, in the year 1911, when, for the first time in this incarnation, I was privileged to meet Krishnaji, I have seen him "grow in wisdom and stature and in favor with God and man", until now when he is taking his rightful place as directing Head of the Order of the Star, and teacher and guide of many of its members the world over. All spiritual teachers desire for their pupils the same goal, namely, the realisation of the Inner God, and through that realisation the gaining of an added power to serve the world. But each teacher has his own special method of training intended to bring about that realisation. Krishnaji has his own individual method and it is of his life and methods as Teacher that I should like to write.

The most outstanding feature of his teaching, as of his own personal life is **SIMPLICITY**. "Be more simple," "If you would be spiritual, cease to be complicated"—are his reiterated statements, perhaps, simplest and most comprehensive of all, "Be Gods," as he so often tells us and to Krishnaji, it would seem to be the simplest process in the world, this becoming God-like. And it is this extreme simplicity which is his chief characteristic. There are some who have criticised him because he is well-dressed and lives comfortably and is sometimes to be seen in a motor car. All these are outer trappings which may or may not hold the real man, but as far as Krishnaji is concerned he is the true ascetic according to

the definition of Sri Krishna, "He that performeth such action as is duty, independently of the fruit of action, is an ascetic, he is a Yogi, not he that is without fire and without rites."

That is the keynote of Krishnaji's life to see what is duty and perform it and do not bother about anything else—whether such duty result in pleasure or pain, comfort or discomfort is immaterial—If a duty has to be done why bother about results. Krishnaji "sits loosely" upon life, ready to go or to come, to work or to wait, to enjoy or to renounce, as the needs of the work demand and this is the great lesson he impresses upon his pupils. If you are a servant of the Great Ones then nothing matters but the accomplishment of Their work and no personal considerations must ever be allowed to stand in the way. This attitude is not the result of indifference but complete Consecration.

This results in an uncompromising attitude, and a certain hardness towards weakness both in himself and his followers. With himself he is utterly uncompromising; if there is a weakness which stands in the way of service, it must go, if there is a fault which acts as a bar to progress, cut it out with a knife and do not mind the pain. And he expects the same attitude from us. He is going to take no excuses for weakness, as he allows himself none, and I hope that we shall never dare go to him with any. Personally, I find this sternness immensely stimulating. I do not want any one to gloss over my weaknesses, I would rather know the truth however painful, and Krishnaji has a great power of plumbing to the depths of the heart than any one I ever met, and an unerring judgment in pointing out weaknesses you would fain keep hid.

Moreover Krishnaji has such an innate sense of beauty, that weakness misdoing, becomes in his eyes as a deformity. He is himself so marvellously beautiful, not only

in physical form, but in grace and purity and graciousness of his spirit, that in his presence ugliness becomes an affront, and everything impure, coarse or vulgar, jars when brought into contact with his radiant purity and beauty.

Finally I would speak of his great wisdom which springs, not from experience of life, but from *knowledge* of the mysteries of God. He speaks as one who "has authority and not as the scribes," and because his wisdom is derived from above his counsel is always

impersonal, and even if it wounds self love, it always illumines.

What I have written, seems so utterly inadequate to my subject but when asked by the Editor I could not refuse to contribute my small tribute to the birthday number of *Brothers*. It is not by words however that Krishnaji is best served but by deeds. To grow daily more like him is the highest ambition I can hold, to serve him in this life and in all lives to come the highest reward I could dare to ask.

KRISHNAJI

BY GEORGE S. ARUNDALE, M.A., LL.B.D.L.

What shall I say about my beloved and revered Guru—Krishnaji? I could say much privately to him, among friends. But what can I say publicly which cannot be twisted or distorted, used against him? We live in a world largely dominated by the spirit of destructive criticism. So many people blind to their own weaknesses, derive subtle satisfaction from tearing other people to pieces. They do not care what suffering they inflict, because at all costs they must feed the monster of self-righteousness of which they are the slaves; and to disguise both the fact of their slavery and the evil nature of their tyrant they camouflage their persecution with a semblance of duty done at much painful cost to what they are pleased to call their 'love' for mankind.

So, whatever I say will be available to these reincarnations of the inquisitors of early centuries, and I wonder how far I am justified in pouring out my heart for the delectation of their evil self-righteousness and possibly to the harm of Krishnaji himself. On the whole, perhaps, I had better confine myself to some general remarks, though even these—acts of reverence though they are—can be used to injure by those whose *métier* it is to do evil in the name of good; for where there's the will there's the way.

Now, the first point which occurs to me is with regard to Krishnaji's atmosphere. Ever since I have known him in this life I have been tremendously struck by his

atmosphere, tone, radiation—take whatever name you like. He radiates inspiration and the spirit of the larger in a manner quite unique, save with those who are of his spiritual 'blood'. To be near him is like going out of fog into sunshine, from the plains to the mountain tops. There is a sense of spiritual exhilaration. He knocks by his mere presence at the door of one's Monad or Ego, and at least there is a stirring within by way of response, whether the door be opened or not.

And then one cannot help feeling discontented. If one is sensible, one will feel discontent with oneself, not a despondent discontent but a thankful and a hopeful discontent, a constructive discontent. One will say: "Why! what a fool I am! This won't do at all." And one sets out to try to clean oneself up a little bit. If one is not sensible, one will feel discontent with him. We shall challenge his 'right' to have said this, that or the other. We shall fling in his face for our own self-satisfaction his physical years. We shall become very superior. We shall regret his manner of putting things. We shall think him hardly fair or just. In a word, we shall have been hurt by the truth, and our resentment will fall on the truth-teller. Really, you know, it does not in the least matter, who says what, whether Krishnaji or anybody else. If a man tells me I am a fool or worse, the important thing is: *Am I?* If I am, then, I may as well thank

him for reminding me of the fact, no matter what the motives may be. If I am not, then I can shrug my shoulders, allow the observation to leave me as water leaves a duck's back, and pass on to the next item on the agenda. If a criticism is true, we heed it. If it is not true, we shrug our shoulders.

Next, and of no little importance in relation to the above comes the fact that however much he may knock at our doors with insistence, still more insistently does he knock at his own door. Krishnaji is nothing if not direct and downright. He believes in surgery, and in daring operations. Cut to the roots and cut out the mischief. It is better to be hurt horribly once and for all than to go on being hurt a little for a very long time. He calls us fools, because we are fools. He explains to us our natures, so that we may be under no illusions. We are a poor lot with good intentions. He takes the good intentions for granted, and concentrates on the fact that we are a poor lot. So he knocks at our door imperatively, making so much noise that the Ego cannot help waking up to enquire what is the matter. The individuality and personality, or whatever dominates may not like to be disturbed out of their self-seeking ways. But Krishnaji is the ego's friend—an ambassador from our egos to our lower vehicles, and he knows that the spirit is willing however weak the flesh may be. So he goes for the lower "us" out of friendship for the higher "I",

And let me tell you next that Krishnaji's downrightness and directness are more merciless with himself than with us. He may temper the wind for us, because we are shorn lambs. But he knows he is not a shorn lamb. So no tempering so far as he himself is concerned. He is hard with himself, very hard; and because he is hard, gets where he wants to. He is thoroughly discontented with himself, but constructively discontented, happily discontented; so that the discontent makes him little by little build himself a beautiful home in which the

Monad consciously dwells. What he exhorts us to do, either he is already doing, or has already done. What he preaches he practises.

Krishnaji means business and means that we shall mean business too. Krishnaji will not rest until we do mean business, and keep up the business once we have learned to mean it. We cannot escape from his insistence, because love is the one force from which there is no escape, since God is Love. Krishnaji wants happiness for himself as ardently as we want happiness for ourselves.

But the difference between his happiness and ours is that, while ours does not depend on other's happiness, *his* does. He cannot be truly happy while others are sad, lonely, miserable. We can, perhaps. So, as he wants to be happy, truly happy, he has got to make us all happy, lastingly happy, so that we may all be happy together. So he is downright, direct, emphatic, does not go round things, but goes straight at them. He is impatient for happiness, not for happiness alone—that is no true happiness, rather for happiness together, and for this he has to depend upon you and me. So he says to us: "Hurry up, for God's sake, so that we may all be happy together as soon as possible."

This fact endows Krishnaji with that wonderful quality of being impersonal in his personalities, if you understand what I mean. Some people, when they try to improve one, get their knives into one, and then turn the knives round almost gloatingly. Krishnaji takes out his knife, plunges it, not into us, but into a weakness, without bothering in the least about the owner of the weakness, takes it out, and trusts to us to let out the weakness through the channel thus created. If we don't do this, he may plunge the knife again, if it is worth while, and on and on, until at last, what we have to do dawns upon us. A good surgeon never allows his feelings to interfere one way or another, with his surgery. Krishnaji is a good surgeon. God bless him, and, as I happen to know, He does abundantly!

THE MESSAGE OF THE COMING RELIGION

THE GOSPEL OF FELLOWSHIP AND BEAUTY

BY C. JINARAJADASA, M. A. (CANTAB.)

(Reprint by permission of the author of a lecture delivered in Sydney)

(Concluded)

The Coming Religion

Let me take you back to the ancient days of Greece and Rome before Christ appeared. When Christianity was preached it was only professed by scarcely a thousand or two perhaps in Palestine, and none would have forecasted that the religion in that small land was going to be the gospel of a great continent. But while in Greece and Rome there were established religions, those faiths were honeycombed on their outer fringes by all kinds of associations and cults. The religion of Greece and Rome had nothing for the foreigner, for the slave; but since there were thousands of those, we find coming into the Roman religion, into the Greek religion, cult after cult. On the fringe of the orthodox religion, men were grouping themselves into new formations. You could not have forecasted then that all these new formations, these small communities would coalesce within a few generations and come under the domination of a religion which sprang from Palestine. You certainly would not have forecasted the decay of the mighty religion of Rome with all its established priests and the power of the State behind it. But that did happen, and we find these small bodies becoming more amenable to the influence of the young religion, the old religion slowly receding into the background, and the new religion influencing these unorthodox communities and gradually coalescing them into the believers of the new faith.

In exactly the same way we have outside the fringes of the great religions, groups of idealists joining this association and that association, fretful of the claims imposed upon them by the orthodox faiths. And then we see slowly dawning, something akin to a world cult, that of Fellowship and of Beauty. Surely, then, it is not such an

extreme conclusion that presently this new force of religion will slowly displace the old religions.

I ought here to make myself clear because that statement may give rise to a false aspect. I do not myself see the disappearance actually of the great religions, but rather the bringing of all of them under the fold of the new religion. What will happen is that the spirit of Fellowship and of Beauty will so predominate, that every religion will become influenced by them, and necessarily in each country the religion will begin to emphasise the ideals of Fellowship and of Beauty, and will begin slowly to let go of all the credal elements; and presently we may see the Buddhist with his dagoba, or the Christian with his church, or the Muhammadan with his mosque and the Hindu with his temple, yet throughout all of them we shall have the recognition of a greater religion than Christianity or Hinduism or Buddhism—and that is this

Universal Religion of Fellowship and of Beauty

In that way we shall have all the old religions transformed, and it may be in the course of a few centuries after the transformation is complete one would hardly be able to see the difference between Christianity and Hinduism, and Hinduism and Muhammadanism.

Now, if all these things are to happen if this religion of the future is to become a reality, one thing is necessary, a Personality. I have pointed out that there is an age coming, but the age does not come to its fruition, as it were, or rather to the beginning of its fruition until some Personality appears, and crystallises and illumines it, stamping Himself upon the age. That is the way that humanity progresses; that is the way that you can see in history mankind

has gone on. Take for instance, that which we have to-day accepted in thinking, and that is the right of each man to think according to his own judgment.

Free Thought.

More or less that which we call free thought is accepted in every democracy, but that spirit of free thinking which to us is inseparable from democratic institutions was stamped on Europe by one person, Giordano Bruno. It was Bruno who dared to oppose his individual thinking against the thought dictated to the world by a Hierarchy; and he was burnt at the stake for the great stand he took for the right of man to think according to his own inborn divinity. But he crystallised the age, he inspired all the thinkers of Europe after him, and from that day free thought is the birthright of man, and is believed in by all of us.

Science

It is exactly the same with regard to the great age of Science to which we owe so much to-day. But it was one man who stood, as it were, as the baptiser at the cradle of the new-born infant of science, and that was Francis Bacon. With his personality, with his writings, he created an enthusiasm in the mind of his age for this gospel of the future. For then science was hardly to be separated from superstition; yet Francis Bacon with his intellect, with his personality, inspired his scientific comrades throughout Europe, and gave an impetus which made possible the scientific era.

Go back to India six centuries before Christ. The great spirit of compassion which modified all kinds of harsh institutions at the time, the great spirit of which men were dreaming was embodied for them in the personality of the BUDDHA. Come to Palestine and you will find there a certain number of Jews dreaming of a future when the message which they had could be taken outside the boundaries of their own little nation, when once more the God of Righteousness could be worshipped not only by a handful but by millions. That spirit of being tired of all the old religious oligarchies became

crystallised in the personality of Christ, and He ushers in the new age which has been prepared for Him by the dreamers. The dreamers precede the Personality, but the Personality impresses Himself upon the age, and by his dramatic life he seems as it were to live in symbol something of the future of the age which he comes to proclaim.

It was the spirit of sacrifice of the Christ, His death at the hands of the people, which told every idealist something of both the tragedy and the glory of the spiritual life; and in all those ways it is a Person who is necessary in order that the dawning age may be stamped with a quality or reality.

The Supreme Personality

If there is to be a new religion, and if there is also to be a personality to crystallise, to illumine the coming age, and if the religion, as I hold, will have the two elements of fellowship and beauty as its characteristics, who is the Person that must come, of what nature will this Person be? That is obvious. He must have within Him all that we can think of as the supreme elements of fellowship. I mentioned that fellowship can only be a living fact because the divinity within oneself and others is realised. Our great Personality must then be Himself as the great Eternal Light. He must be One Who stands enfolding within Himself in some glorious fashion all the possibilities of divine realisation in all men. He must see all men as equal to Him, because in them is that which He has realised for Himself. It is only because He lives in them that He can be Their Leader. If, then, this great religion to come is to be for the whole world, our great supreme Personality must be one that is able to live in all men, to dream all their dreams, to sympathise with all their tragedies, and, because He lives in them all, to accept all with all their faiths and creeds where they stand.

And also if He is to be the Supreme Teacher of the new religion, in some way He must satisfy our craving for the beautiful. In some way He must make more

real to ourselves this instinct which is now being born in us, that henceforth in our lives and institutions beauty should be an essence. That can only be by the power which He has to awaken the intuition in us. You do not make a person to understand beauty by lecturing to him. You can tell a child how to feel beauty by presenting him with a flower; but you must present it in such a way, with such grace, with such inward understanding of the flower, that the child's intuition is awakened, and he sees the flower in a new way.

It must be by the directness of the intuition of the Supreme Personality that we shall be inspired to feel the power of beauty in life. Hence, therefore, He must be One who has an indescribable quality of grace in His intellect and in His emotions. He need not be an artist, a painter, a musician, so long as He is the essence of them all in that divine synthetic faculty of the intuition which reflects divine ideas by His feeling, by His intellect. The way that most of us come to beauty is very largely by sympathy, by the sense of compassion which we feel coming from the message of the musician or the painter; and when we can be guided to link ourselves with the creative object, then the spirit of beauty begins to be understood by us. That is why you can have a person who is not a creative artist in the form of the arts that we know to-day, and yet be the great inspirer of a whole art era.

Now, does such a Person exist? That is the question to which there is an answer in every religion. In your own religion you are taught that the Christ exists and will come again. In Hinduism the teaching is perfectly clear also. There the Teacher is called Shri Krishna, Who proclaimed when last He was on earth that "when righteousness decays and evil prevails in the world, then I come but to give righteousness."

In Buddhism the idea is perfectly clear. He Who is to come is called the Bodhisattva, the Lord of Compassion. In Muhammadanism He is called the Imam Mahdi—

Imam, the mysterious link between man and God. In Zoroastrianism He Who is to come is called Saoshyant the Saviour. Here are, then, statements in the great religions as to Someone Who is to come some day. Now, is it so extraordinary to imagine that that some day is drawing near? That since we have the dawn already in fellowship and in beauty of a new religion, since already we have on the outer fringes of the great religions these heterodox organisations, is it so much of a presumption that this great Teacher is to come soon?

The Great Teacher

Those of us who have pledged ourselves to the inner light and to the inner life, believe that all these Personalities referred to in the great religions as Christ, as the Bodhisattva, as Shri Krishna as the Imam Mahdi are really one Person; and we hold, then, that He will come. The question is often asked: "But why does not He come at once? You say that the world is needing His coming? Why should He not come immediately?" Because before His coming He desires to have a large body of helpers. He is not coming by miracles to convince humanity that God dwells in them; He is going to make men realise it by organising life for them in a new way, and He is not going to organise a little country like Palestine, but He is going to organise all the nations of earth. In Palestine according to tradition at least there was only one John the Baptist who strove to make straight the pathway of the Lord. But the pathway of the Lord then was Palestine; the pathway of the Lord now is all the countries of the world. And so thousands of John the Baptists are required to prepare His way, and it is until those thousands are ready that He waits to come.

The world longs for a Teacher; the Teacher according to at least this theory is preparing to come—somewhere He is preparing. What then is the logical conclusion from all this? The conclusions are two. First when He comes, to accept Him. But you would say surely we shall accept Him. I do

not think there is anything sure about it. It is the immemorial fate of great Teachers that when They come it is not Their generation which accepts Them, but other generations which come after Them. There is such excessive light in that which They say and do, and the phenomenon which is seen when the light shines forth in its fullness that the darkness comprehends it not. Such is the nature of many people that they behave as does the pupil of the human eye. The more light you throw on it, the more it contracts, and you need only to look at the public press of the world to see how any great Teacher Who proclaimed internationalism in its fullness, or the gospel of beauty in its splendour would be looked at to-day. Jeers and calumny and the comic cartoon—these are the stones with which we will stone Him in these days. And so if we are to accept Him, it is only by our preparing ourselves to accept Him.

The Preparation

And the preparation can only be by training ourselves first and foremost in fellowship, in eliminating from our minds that warp which nationality gives, which religion gives, which sex gives, which class interest gives; and when all these things are eliminated one by one and we can see a man, and a woman, not as man or woman, but as the embodiment of a divine nature, then we shall know what real fellowship is. And though to live that ideal is far off, at any rate we can try to live it. And in so far only as we try to live it now before the great Teacher comes shall we recognise the great Teacher. He may come in the East, the West, the North, the South and who shall tell us who He is? Someone getting up on some platform and telling us 'this is He,' will not prove that fact to us. Each one of us must prove that He is the Great Teacher for himself. No kind of second-hand evidence, even of someone in whom you have full trust, will give you that utter certainty that He is the Great Teacher Who is to usher in the great age. On this matter you tread the Path one by one, and not two by two; and

so if you are to recognise Him it can only be by your reflecting in your nature now something of His nature through fellowship.

That is one way. Another way by which, too, you can prepare yourselves is by developing that other element in your nature which I have called beauty. If a man will train himself in simplicity, in living the things of grace and of beauty—which need not be complex—if right through his life he will eliminate all those non-essentials which complicate thinking and feeling and try to live, finding the simple things of life as having more of a message of God to him, than the complicated things which civilisation has created, then his nature will be prepared to accept the great Teacher when He comes.

The Dream

One part, then, of the conclusion is to be prepared to accept Him when He comes, but there is also a second conclusion, and that is to be prepared to help Him before He comes in order to prepare His way. But if you are to help Him before He comes, you must even now make some kind of link with Him, be enrolled as His instrument as His disciple, but for that a mighty faith is required. How shall you mould your life on great ideals of fellowship and beauty? How shall you sacrifice these things unless you have some kind of a certainty? Is it after all a mere dream that a great Teacher exists, and is going to come to the world? Perhaps, who knows? You have to find it out for yourself, and my having found out that it is not a dream will not be any proof whatsoever to you. I can only point out to you that it is the most splendid dream that just now you could think out in the world of dreaming—of a regeneration of humanity—to dream of a golden age which can come when wars shall cease, when there shall be the sense of divinity in men, when the gospel of beauty shall irradiate all the peoples—surely there could not be before any noble man or woman a mightier dream to dream than that. But perhaps it is after all a dream. You know all life is dreams—dreams that fade, and dreams that are coming to birth. If you will

look into your life which you have lived now, you will find that all the time you have been dreaming on from one dream to another. Only one dream which you live to-day is really full of splendour and vitality because it has connections with actualities, because you can build bridges from your dreaming to the outer world of beauty. Contemplate this other dream of a great Teacher Whom you do not see, of communicating with Him through your aspirations, of taking His guidance which comes not to your ear or to your eye, but mysteriously into your inner heart. It is a wonderful dream. Now test that dream and see whether it makes you more four-square to the world than any other dream. That is the true test. Do you feel your feet more firmly planted on earth because somehow your stature has grown and your head seems to be in a higher range of clouds? Then while your head may be in the clouds, it is for the sake of earth. If you feel that your heart grows greater in charity if there is a clearer illumination of the drift of the world's ways, if slowly but surely

you find yourself the centre of a little world in which you are yourself a little World-Teacher, if men begin to look to you for comfort and for guidance, then surely a dream which makes you that, is worth all the renunciation of other dreams.

A Mighty Reconstructor

That is all I can tell you. There is a splendid dream in the world to-day, one full not only of beauty and splendour, but full of a mighty power to transform for each one of us his life, and to give us the power to shape the lives of others also. And this dream is behind the chaos of earth. There is a mighty Reconstructor Who behind all the follies of men is shaping out of their disasters a magnificent heritage which they shall enjoy. I can only say, try to find what the dream is about, contemplate it and perchance try to live the dream, and then prove for yourselves that He in Whom we believe is after all not only a dream, but the mightiest of realities which the world contains.

KRISHNAJI: SOME CAUSES AND EFFECTS

BY K. S. SHELVANKAR, B. A.

I

21759 years before Christ, Alcyone, we read, was in a female body, born at a place near Chittagong. Her father Brhaspati was the chief of a small community—its hierophant as well as King. During this life-period it was that the link between the World-Teacher and Alcyone was established on a firm basis—a link born of Sacrifice and maintained by Love.

Alcyone was the sole child of the royal household, as an elder brother and a younger sister had died early in life, while a younger brother was being brought up by the priests in the temple. Astrology revealed the fact that Alcyone was to be the mother of a remarkable child of great power and purity and wisdom. To this end her upbringing was most carefully thought out

and a marriage arranged between her and a distant relative—Saturn. She was shielded from all trouble and sorrow; and her education and the details of her daily life were planned with great kindness and with a view to the proper fulfilment of what came to be considered the main function of that particular life of hers.

At fifteen, she was married to Saturn, and the child of promise was eagerly awaited. The birth of the babe was marked by a vision in which Alcyone saw a star flash forth from the sky and enter her—a vision which increased the reverence generally accorded to her and augmented her reputation for holiness. The babe was born and all seemed well; a happy life seemed to lie before Alcyone; but the future shrouded th

great sacrifice that was to be Alcyone's achievement in that life.

One day, not very long after, the palace caught fire, as a result of the focussing of the sun's rays through a powerful glass on to inflammable material. The building being entirely of wood, the flames spread swiftly, causing, naturally great commotion and panic. The attendants fled from the burning building, each after the security of his own life: but in the rush, Alcyone's beloved son Surya, poor child, was forgotten—abandoned in an upper room by the servant to whose care he had been entrusted by a, perhaps, careless nurse. Alcyone, too, was unfortunately away at the time, but the glare of the fire soon drew her to the palace, impelled thereto by a mother's love. Anxious enquiry soon revealed the fact that her child was in imminent peril.

Urged by selfless love, she darted forth to certain destruction—possessed but by one thought, the rescue of her child. The flames faced her, threateningly, on all sides—flames that ever advanced, ever destroyed, ever increased the chances of failure. But, with a mother's love, dauntless she tore forward, leaping, stumbling, tongues of flame scorching her, burning her hair, her clothes, her limb—but ever pressing onward and upward over crumbling wood-work to where the child lay. Picking him up, clasping him close to her bosom, she crawled back again—seeking but for the safety of the child and heeding not the suffering that tortured her body. Naked and burnt fearfully all over, with the pearls dropping down like falling stars from her scorched hair, she stumbled on till half-dead, she sank on the courtyard, her body horribly ravaged by the flames but the babe all unhurt.

Death came quickly—death, the price she paid for the life of Surya, ending the suffering she so well endured for the sake of Surya; death, the symbol of the sacrifice she made in the name of Surya for the great love she bore Surya.

Remembering that Surya is no other

than the Bodhisattva, the World Teacher, is it surprising that Alcyone should be the Head of *His* Order?

II

Perhaps no previous life of Alcyone is more remarkable than the one in which he dedicated his lives for futurity to the Service of Humanity, in the sacred presence of the Buddha Himself.

Born to a Brahmin priest of Rajagriha, Alcyone inherited, at his father's death, the duties relative to the management of a temple. Animal sacrifice, especially of horses and goats, was a feature of the temple ceremonies; and the priests were not above employing mean and often dishonest devices in order to induce all the rich pilgrims to visit the temple during their tenancy of office. But Alcyone's noble nature abhorred all these; and he refused to imagine that murder could ever be worship or to indulge in falsehood in order to make money. His cousin, Mizar, was of a different disposition and wished that he were the head of the family as, then, he would enrich it, as Alcyone's father had done. His wife, also, found cause for dissatisfaction in the precedence naturally pertaining to Alcyone's wife and was allured by the desire to take her place at the head of the family. To carry out this design, she wove a web of womanly wiles and managed to poison the King's maid against Alcyone, who was, in consequence, banished to an unhealthy country district, where his beloved son sickened of fever.

A change of Kingship at Rajagriha led to the return of Alcyone and a partial restoration of good feeling between his and Mizar's family. But Mizar's wife, Thetis, still continued to be envious and thought to make her son heir to the family wealth by removing the one obstacle—Alcyone's son. The gradual poisoning of the child's food which she was carrying on, was discovered too late and the poor child succumbed, to Alcyone's inconsolable grief. Mizar and Thetis were now in their turn banished but nothing could assuage the sorrow that tore Alcyone's

bereaved heart. Life became empty—robbed of beauty, robbed of everything, by his cousin's wife. Is it surprising that his heart grew bitter against her?

But, one day the Lord Buddha arrived at Rajagriha and His wonderful sermon on Compassion and Kindness so moved Alcyone that he straightaway repaired to Mizar and Thetis and brought them home again. All feelings of wrath and hate against them were overcome, for now, he came to recognise that Thetis was but the instrument of His own Karma. It was at another sermon, after the Lord had spoken about the symbolism of Fire, that Alcyone went up to Him and related his life-story; and then it was that he expressed to the Lord the wish to consecrate his lives to His service. Confidently, he stated that there was no more of hatred or any idea of revenge in his heart: for the

Buddha had demanded that all evil feelings should be supplanted by good ones—Kindness and Love. It was then that Alcyone renounced for ever all unbrotherliness, jealousy, anger and all the bestial brood of Mara; and vowed that for him there was but one goal for evermore—the Service of the Lord. He vowed that as for the Buddha there was no Law but the Law of Love, no desire but the desire to teach and comfort and heal Humanity, for him also nothing would be greater than Love and Service. He vowed—as the Gautama Buddha had Himself vowed in ages past memory before the Buddha of the day—that he too would stand where the Buddha stood, that he too would blossom into a Saviour of Mankind, a Buddha.

Is there any failure for the few who venture to take this vow?

OUR HEAD

Gracious, beautiful, and of an exquisite courtesy, Our Head has won all hearts, and by his own intensity of life and purpose has fired our enthusiasm anew. There is no compromise in his attitude: "The utmost for the highest". "Be a god and laugh at yourself", he writes in an autograph book, and those who were fortunate enough to live in the same house during his short visit know, how selfless, strong, humble and consecrated was the example he set. These words: "I am come among you as he that serveth", came to mind again and again at sight of his constant acts of service, great and small, in which all thoughts of self seemed lost in the consuming desire to help others. Many of our members on hearing our Head speak expressed what the others felt, that they desired nothing better than to be under such Leadership, and could follow him to the ends of the earth; for he drew out our love and tenderness to a remarkable

degree and also a spirit of fiery aspiration, through which petty limitations seemed to drop away and the soul to be set free. The only regret, heard on many hands, was that opportunity did not allow us to hear him oftener, for when he spoke, it was the unexpectedness which genius brings, and with the directness of truth that pierces like a rapier. That he understood almost before they had said a word, was remarked of him by several who sought his counsel, and they added that they could open their hearts to him more freely than to any other.

But, he, our Head, was also like a flame of fire, which in the same breath destroys and brings to birth. It is as though, at such visits, each man's work is tried and tested and he is shown where he stands, and sent out anew with fresh hope and inspiration.

The Star in the East

EXTRACTS FROM THE SPEECHES AND WRITINGS OF KRISHNAJI

We must be strong in health before we desire perfection on other planes. We must understand this world, before we can comprehend others.

We must be like a flower that opens its petals to the life-giving sun and then pours forth its delicate perfume.

* * *

Lip—service, the compromise of the weak, must cease and the preachings and professions of years must now result in action.

* * *

Enthusiasm should always be active, never passive. When enthusiasm delights not in action it sinks into cloudy mists of passive emotionalism and dies by degrees.

True devotion, which is always purifying, should make our hearts and minds respond to the nobility of great actions and impel us to carry them out. It raises us to a plane where we are able to perceive clearly what is right and what is wrong without being swayed by our personal prejudices, what is essential and what is non-essential where our mind, cleared of all weakness, arrives at firm determination. Devotion is like a song which rises in a clear atmosphere where everything is pure, where divinity

reigns, where reason gives place to intuition.

* * *

Spirituality has been for ages the recourse of the narrow-minded, the feeble and the failures throughout the world. This must be changed, because spirituality if it be properly understood is the only thing which counts in the world, the only source of joy, and comfort, and happiness, and not the worldly things that we hunt after. If you regard spirituality from that standpoint then it can only give happiness to those who struggle, to those who fight, and to those who are never contented; then there is the hope, the fundamental happiness, that comes to all who seek spirituality in that light.

Introspection should come to each one of us. It should be the hand made of conscience.

Be happy but never content,

* * *

Spirituality may hurt and must metaphorically bruise us; our conscience must be a sword, and not a feeble thing to be kept in the background. Spirituality is meant to produce alteration and not stagnation.

FINANCE

DONATIONS DURING March, 1924

N. B. Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

GENERAL FUND

	Rs.	A.	P.
Already acknowledged (April Brothers)	616	15	0

REGULAR:	Rs.	A.	P.
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"In His Name"	2	8	0
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"For His Work"			
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Triplicane	10	0	0
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A Friend	20	0	0
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A. Urquhart	5	0	0
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	37	8	0
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SUNDRY:

K. Zuurman	2	0	0
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Mrs. C. B. Virsukhram Hora	15	0	0
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Karnataka Division	25	0	0
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Anonymous	25	7	0
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In Memory of			
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Bhanu	1	0	0
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Rao Bahadur Syam			
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Sunder Lal	20	0	0
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Cawnpore Group	3	0	0
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B. P. Madon	50	0	0
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Mrs. I. Stead	5	0	0
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Mrs. G. S. Driver	31	0	0
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	177	7	0
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Total Rs.	831	14	0
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BUILDING FUND

Already acknowledged (April Brothers)	10,625	3	4
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A. B.	7	0	0
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Z.	194	0	0
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T. Sopori	50	0	0
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	251	0	0
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Total Rs.	10,876	3	4
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Brothers FREE LIST

Already acknowledged (April Brothers)	126	8	0
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D S. Dube	23	0	0
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Mrs. I. Stead	5	0	0
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	28	0	0
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Total Rs.	154	8	0
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GERMAN RELIEF FUND

Already acknowledged (April Brothers)	88	8	0
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M. D. Panday	50	0	0
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Anonymous	150	0	0
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A. R. Chandran	1	0	0
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H. K. Mehta	2	0	0
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P. Krishna Nair	1	0	0
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K. Narahari Sastri	1	0	0
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	205	0	0
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Total Rs.	293	8	0
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CONGRESS TRAVELLING FUND

(Vide Appeal on page 102 of April Brothers)

J. R. Aria	10	0	0
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Mrs. Godefroy	5	0	0
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Miss A. J. Visser	5	0	0
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K. Zuurman	3	0	0
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Miss Ware	5	0	0
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B. Raghavendra Rao	3	0	0
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B. Ranga Reddi	3	0	0
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S. A. Hajare	3	0	0
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Dr. and Mrs. Cousins	5	0	0
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Mrs. G. S. Driver	5	0	0
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Mr. and Mrs. C. N.			
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Subramanya Iyer	5	0	0
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C. D.	21	0	0
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V. Ramaswami	2	0	0
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A. Schwarz	100	0	0
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C. Subbaramayya	1	0	0
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Mr. and Mrs. S. Raja			
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Ram	5	0	0
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Miss. S. E. Palmer	5	0	0
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L. B. Raj	3	0	0
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G. Puttiah	1	0	0
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M. Jagannatha			
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Mudalar	1	0	0
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Friend	211	0	0
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C. V. Shah	6	0	0
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Mr. J. Whittam	3	0	0
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R. B. M. Raghunath			
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Rau	5	0	0
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Mme. I. DeManziarly	20	0	0
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P. Seshiah Setty	1	0	0
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Mrs. A. E. Adair	20	0	0
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N. G. Paranjpe	20	0	0
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Rajahmundry Group	8	8	0
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Mampuri Group	5	0	0
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Mrs. I. Stead	10	0	0
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Total	Rs. 500	8	0
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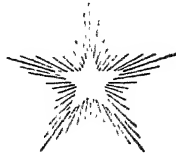
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The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**
Acting Editor: **B. RAJAGOPALAN, M. A.**

Vol. X., No. 9

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THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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14. **West Coast (Travancore, Malabar, etc.)**—MR. MANJERI S. RAMA IYER, Pleader, Chalapuram, Calicut.

15. **Burma**—MR. N. A. Naganathan, 21, 49th Street, East Rangoon.

16. **The Far East (China and Japan)**—Miss DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China

N. B.—Bengal, Orissa and Assam, are attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on one side of the paper, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor

Indian Star Headquarters,

Adyar, Madras, S.

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The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

Those who are engaged in propaganda are always pleased to come across independent evidence about the Lord's Coming. For, however much faith they may have themselves in the Great Advent, it is difficult to convince the multitude, and therefore every fresh proclamation from a new quarter is so much added evidence. Ramalingaswami was acknowledged to be a great Saint in Chidambaram half a century ago, and he is the reputed author of a voluminous Tamil book, *Anuppa*, where he proclaims in no uncertain words the message of the Coming and the work before the people. There are especially ten stanzas in that work which specially refer to the work of the Order of the Star in the East, and we hope to be able to publish in a subsequent issue a literal translation of those stanzas. In the meantime, those who are interested might glean something of the prophecy of Ramalingaswami in an article in the third volume of the *Theosophist* (1883) by Pandit Velayudham Pillay, a disciple of the Saint.

* * *

The Protector of the Order has begun her campaign of work in England. In an interview to the Press on the eve of her departure from this land, she expressed her confidence in India making a further advance along the road to Dominion Self-Government. In spite of the shameless misrepresentations of some of our Indian politicians who call themselves patriots, the idea of the NATIONAL CONVENTION is gaining ground, and the idea of a Royal Com-

mission to investigate into the Reforms is getting support from unexpected quarters, and the confidence of our Protector will be amply justified by time. To back up the NATIONAL CONVENTION Dr. Besant has asked the country to form NATIONAL CONVENTION Clubs all over the place, and the larger the number of these Clubs, the better for the NATIONAL CONVENTION. In the hands of such a wonderful organiser like our Protector, India's political future is assured. Only we wish she would get a little more ungrudging co-operation from Indian politicians who have lost heart and are unduly bitter.

Dr. G. S. Arundale draws attention in *The Adyar Bulletin* to the Prospectus of the Theosophical Co-operative Housing Society Ltd., Bombay, and, in connection with it, writes :

The fact that the Convention of 1924 will take place in Bombay lends special interest to the movement which has the blessing of our President. Some of us, including the Vice-President himself, take the greatest interest in this noble effort on the part of our Bombay brethren to raise Bombay to its rightful place as the third great centre in India—Adyar, *Power*; Benares, *Wisdom*, Bombay, *Activity*.

That success will attend their efforts, I have no doubt at all, for I know that Bombay will be as one man in the work of doing all that can be done both to make the Convention—the first to be held in Bombay since 1915—a triumphant success, so that it will inaugurate a new era for our Activity Centre, and also to support the Vasanta Co-operative Society which shall become the Centre's heart.

Our Protector's blessing is expressed in the following words :

I most heartily wish your venture success, and I trust that the Blessing of the Masters may be given to it. Krishnaji takes much interest in all community efforts and I am sure that he will be glad to hear of it.

The plan is to secure an extensive plot in the vicinity of one of the suburban stations of Bombay "the main consideration being an atmosphere of peace and quietude. Ten thousand square yards of land of the Colony will be reserved for Communal Theosophical purposes such as a Headquarters Hall and Library, a Shrine Room, a

Masonic Temple, a Star Home, etc. "The whole life of the Community will be on a Co-operative basis... .." The whole plan is proposed to be carried out with an eye equally to beauty and utility. Everything possible will be done to ensure health and happiness, comfort and convenience; simplicity of life combined with true Theosophical culture will be the keynote of the Colony."

We wish this enterprising Bombay venture every success.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

By the time this number of the *Brothers* is in the hands of members, our representative to the Star Conference at Ommen will have reached England. Bro. N. S. Rama Rao, with another stalwart Star-worker, Bro. A. Ranganatham, left from Colombo on May 12th, and I feel sure that he has the good wishes of all Star members in India with him. At a garden party held at Adyar under the famous Banyan tree, to bid him farewell, he was charged, on behalf of Star members, to convey their love and devotion to our beloved Krishnaji and to our revered Protector, and I am sure that members all over India will heartily endorse the message as well as the messenger.

* * *

I must take this opportunity of thanking all those who have made the visit of our representative to Europe possible, by their financial support. We have been able to collect a large part of the sum necessary, but I would appeal again to any friends or Groups, who have not yet made any contribution, so that the whole amount may be made up.

I feel very diffident about appealing, because the demands are many and the purses that are full are few, many of them being practically empty; but these are times of emergency and money can always be found if the cause is good.

* * *

The holding of an International Conference necessarily raises the question as to what subjects are to be brought up for discussion, over and above the purely domestic matters of organisation, etc. In choosing the most vital subject for discussion, one must look carefully round and find out the most glaring causes of the troubles of the world. It seems to me that the most obvious cause of the troubles of the world is the race barrier and, still more so, the colour barrier. In a similar manner, the worst factor in India's agonies is the problem of caste and untouchability. The National problem and the world problem are similar in nature. The root in both cases is pride, although there may be secondary economic and political factors. Not only is it of the

utmost importance that we should come to grips with our own National problem, but we should contribute our good-will towards the solution of the larger world problem. The solution of the smaller problem is sure to add strength to the forces working for the disentangling of the race and colour problem. Many of us talk glibly of Brotherhood, but when it comes to action, we fight shy of acting up to our convictions. Preparation for the coming of the World-Teacher does not consist in merely making speeches with fine sentiments; if they are to bear fruit they must be followed by practical action.

The colour problem is rampant at present in the world and every day it seems to be on the increase. Retaliation is the order of the day and the gulf is, or at least seems to be, getting wider and wider every day. The East is being forced to put on a joint armour to protect itself from the West, and the world seems to be wellnigh divided into two hostile camps. We as members of the Star should combat this tendency wherever possible not by mere speech, but by action as well. The Star Conference at Ommen should give some lead to the various countries as to how to combat this tendency. At Ommen will gather members of all races and all colours, with true feelings of brotherly love, under the leadership

and guidance of one who, all admit, is above all races and colours, and it is quite possible and advisable to have a full and frank discussion on the colour and race problem, from the economic, political and humanitarian points of view. We look to them for suggestions as to how we can help in an organised manner, in the work of stemming the rising tide of colour and race prejudice.

I have great pleasure in commending to the notice of Star members in India an effort towards community life, being made by our Bombay brothers. They have started "The Vasanta Theosophical Co-operative Housing Society Ltd." with an authorised capital of Rupees Five Lacks divided into 10,000 Shares of Rupees Fifty each. Bro. Jamshed N. R. Mehta of Karachi is the President, and Bro. Mavji Govindji Seth is the Secretary. They propose to buy up extensive plots of land near Bombay and gradually develop it into a Theosophical and Star Colony. To have such a colony near Bombay will greatly add to the strength of our movement in that great city. Moreover, all efforts at community life have all the commendation of the Star. We cordially press this scheme on the attention of Star members for active sympathy.

THE CHANGING WORLD

BY THE LADY EMILY LUTYENS

We are standing to-day at one of the saddest moments in the history of the world. Civilisation seems to be crumbling before our eyes and bringing in its train misery and suffering such as the world has seldom seen. But more terrible even than these physical calamities is the sense of hopeless-

ness which is creeping over the world. During the War, terrible though the tragedy and suffering involved, men and women were supported by a common idealism which inspired them to courage and heroism, and by a great hope that so much suffering and sacrifice would bring about happier condi-

tions for the majority of mankind. It seemed inconceivable that the flower of manhood could be sacrificed in vain, and those who lost even their dearest and best were upheld by the belief that they were giving them in order to bring nearer that after-the-War world of which statesmen and preachers spoke so glibly.

To-day these hopes are shattered and ideals lie dead. The world that has come with the peace is a far more dreadful world than even that of pre-War days, and already there are whispers of fresh wars in order to set right the wrongs of the last War. Hatred is breeding hatred, and greed and revenge have taken the place of all those fine sentiments which fell from the lips of statesmen during the years of War. The heroes of War have ceased to be regarded as heroic and go now to make up the number of those who can find no place in their country's service. The maimed and shattered have found that the memory of man is short and that a grateful country has no need of those broken in her service.

Men and women are in agony to-day because they cannot understand what is happening to them and to those they love. To understand the meaning of pain is to be half way towards its cure. The mother in the agony of travail may cry aloud, but the hope of the child which shall be her joy sustains her through her pain. The world is in the birth-throes to-day, but as yet unconscious of the meaning of its pain. But to some the vision has been granted to know and to understand the signs of the times, and once again is a voice crying in the wilderness: "Prepare ye the way of the Lord, make His path straight." It is the voice of those who know that the world is standing to-day at one of the great transition periods in its history, where the form of one type of civilisation is crumbling before our eyes, to give birth to a new form expressing new ideals. The world is agonising to-day in the death-throes of the old and the birth-pangs of the new. The world of yesterday is already shattered, the world of tomorrow

is not yet born; we stand to-day between the two. Men and women are also being sifted as to whether they belong to the world of yesterday, which is dying, or the world of tomorrow, which is dawning. Each one can test himself as to whether he looks backward with longing and regret to the disappearing world of yesterday or forwards with hope and joy to the world of tomorrow.

Men are too apt to blame circumstances as the cause of their distress, not realising that they themselves are the builders of their good or evil fortune. The world is unhappy to-day because men have forgotten the fundamental laws of life, the principles of Love and Brotherhood. We have none of us the right to blame others for our misfortunes, while we are ourselves, in our daily lives and actions, denying the divine laws.

The Order of the Star in the East is an International organisation which comes with a great message to the world, a message of hope and enlightenment to the suffering sons of men. It proclaims that because a new civilisation is dawning, a new age being born, the Teacher of the World, the Supreme Lover and Helper of mankind, will come Himself to inaugurate that New Era, to show men once again as He showed them in the past how God would lead man's life. And because of our belief, nay, our certainty of His Coming, we make the appeal to all men and women who have in them the spirit of tomorrow to join with us in making ready His way by changing their own lives to conform more nearly to His, and by helping to change world-conditions so that the spirit of the New Age may find forms fitted to express itself. Be not passive observers of a world in the making but active builders and co-operators in God's great Plan for men.

The Christ foretold to His disciples the signs which should precede His Second Coming. "And ye shall hear of wars and of rumours of wars; for Nation shall rise against Nation, and kingdom against kingdom; and there shall be famines, and pesti-

lences, and earthquakes, in diverse places . for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of Nations, with perplexities ; the sea and the waves roaring ; men's hearts failing them for fear and for looking after those things which are coming on the earth ; for the powers of heaven shall be shaken. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. "

That is the attitude of the members of the Order of the Star in the East, one of joy and upliftment, for they can recognise in the tribulation of the world of the present time, signs of the greater glory that shall be. God never puts individuals or Nations into the melting-pot unless it be to burn out from them the dross so that only the pure gold remains. The dross of our present civilisation has to be burnt out with pain and suffering, the gold will remain and be carried on to the rebuilding of the world. But for that rebuilding every man and woman of goodwill is needed. The World-Teacher comes to show us the way, to lead men by His love and wisdom to the right path. But He will need helpers, disciples, men and women able to understand, to sacrifice and to follow.

To understand what is happening in the world to-day we must study past history in a new way and learn from its lessons how better to deal with the problems of the present time.

History has many lessons to teach which are for the most part hidden from us because we read of past events from a distance and as if they in no way concerned us. If we believed in the theory of reincarnation we should know that it is we ourselves who in past lives have been the builders of those ancient civilisations ; that in reading history we are studying the conditions which have made us what we are to-day ; that into our consciousness has been built all the experi-

ence, the mistakes and achievements of those ancient days. Even if we cannot accept reincarnation, modern science tells us that we are the agglomeration of the past experience of mankind, the inheritors of all the ages. We are what we are to-day because of what we have been in the past, what we shall become tomorrow will depend largely on what we make of to-day. The right understanding of the past will give us the clue to the perplexities of the present.

Looking backwards we can see that mighty civilisations have been born, have come to their zenith and have passed away, to give place in turn to other civilisations built in another mould. But the lessons of all these civilisations remain, although their forms have perished, as experiences and faculties built into the race consciousness of mankind. We have need to-day to learn a new lesson in evolution, to build into our consciousness new ideals. For this reason, the civilisation which has done its work is crumbling before our eyes and a new civilisation is being born with very different ideals.

Everything around us marks this transition period, the forms from which the life is departing, the new life which has not yet built for itself the new forms in which to find expression.

Let us consider some of the chief departments of our National life and we shall realise the truth of this statement.

The civilisation which is passing away was distinctly individualistic in type ; the civilisation which is dawning will express the ideals of Co-operation and Brotherhood. In all modern movements, the forms have been built to express this individualistic ideal, while the new life is struggling to express Brotherhood. Hence the clash and discomfort and discontent in the world to-day.

RELIGION

Christianity is essentially an individualistic religion. The teaching of Christ emphasises the value and importance of the individual, as opposed to the other Faiths, where the individual was subservient to the family

the tribe and the Nation. This stage is obviously as necessary in the life of the race as in the life of the individual, but it is only a stage. To every growing boy and girl there comes the stage when they are acutely conscious of themselves as opposed to others, where they are often opinionated, dogmatic, very trying to those who live with them. But the youth who is most aggressive and egotistic in his teens will often become the most unselfish and helpful citizen in his manhood. The Christ emphasised the value of the individual but he also emphasised the need of service and made the statement that he that would be greatest in His Kingdom must be he that served. This latter aspect of His teaching has been too much lost sight of, and the leaders of the Christian Church have taught the need for individual salvation, the saving of one's own soul, the attaining of individual perfection, as if a condition of health, wholeness or salvation could ever be attained by an individual cell in the body apart from other cells, or by the individual soul apart from all other souls.

Preachers to-day in every denomination deplore the fact that the old sanctions of religion no longer have any hold upon the younger generation. Neither hopes of heaven nor fears of hell influence their conduct. An American preacher told me not long ago that the young American desires the Bible to be re-written for him in terms of Modern Democracy!

The rising generation have revolted against the forms of religion which seem to bear no relation to life. To them it seems hypocrisy to proclaim from the pulpit teachings which are denied every day in the factory and the workshop. The young of to-day have no use for a heaven in some distant future until they have made of this earth somewhat less of a hell. If it be true that to-day there is less realisation of God as Father there is far more of God our Brother-man. The young are not irreligious, but for them the interest in religion is not metaphysical but practical. The new religious life of the world is striving to find ex-

pression in the applications of great religious principles to the facts and occupations of daily life.

Family Life. In the old civilisation the husband and the father form the centre round which the family revolved. His will was law, his wish paramount. "Woman's place is the home" is a catchword which became very familiar during the Suffrage agitation, and the home meant the husband and his service. The woman's whole life was regulated by her husband's wishes, and she had no right to a life of her own. To-day all this is changed, and women are beginning to realise that they have a right to live for themselves apart from the life of the family, and they are seeking it in business, in art, in professional life, in philanthropy and in many other departments of life. The result at present is a clash between the old ideals which still persist and the new, which are not yet fully realised. The husband clinging to the older view resents his wife's independence. In the new world, a new relation will develop when the woman will become more of a companion and less of a possession, when out of her enlarged interests and wider capacities she will become a better helpmate and not a worse, when her greater respect for herself will induce a greater respect on the part of the husband.

The relation between parents and children is also undergoing a great change. In the past age, there was far more outward respect but coupled with it an inner fear. Children were expected to be seen but not heard in the presence of their elders. Now the process is reversed and often the elders are silenced by the clamour of the young. The pendulum has swung violently in the opposite direction and for the moment it has produced licence. The young of to-day resent any advice or interference on the part of their elders, and show that resentment too often in a rude and aggressive manner. In the days of our fathers respect was accorded to age but none to youth. In this age, there is little respect shown on either side. But in

the New Age there will grow up a different relationship between parents and children when respect will be accorded from love, not fear, and will be mutual, and sympathy and understanding will lead to a true comradeship. Children will keep their independence while at the same time realising their share in the common life of the home. Each unit of the family will learn how to express himself and fulfill his own vocation while at the same time making his contribution to the general welfare.

Education. The aim of education in the past has been to foster the individualistic spirit, to offer prizes to the boy or girl who will the most rapidly surpass his fellows. All the narrow prejudices of class and race and Nationalism have been encouraged, and the competition of the school has been a preparation for the competition of later life. But in the schools which are imbued with the spirit of tomorrow this spirit has entirely changed. Co-operation is encouraged instead of Competition, the ideals of Citizenship are inculcated, and the individual is helped to realise that he is a unit in a larger community. Patriotism is taught on new lines of International co-operation instead of National rivalry.

Economics. The conditions which at present prevail in the economic world are typical of the jungle rather than of a civilised humanity. The poor, the weak, the ignorant are the prey of the rich, the strong and the learned. The relations of men towards each other have been the relations of beasts of prey towards their victims. The poor are exploited by the rich, women are exploited by men, children are sacrificed to the greed of both men and women. But a new spirit is surely if slowly dawning upon the world, the spirit which recognises that "only the weak have rights, the strong have only duties". New schemes are afoot in many industries, experiments in co-partnership, in profit-sharing. The workman is no longer regarded merely as a "hand," but is beginning to receive the status of a

human being. Women are no longer classed with paupers, criminals and lunatics, but are acknowledged citizens of the State, and if their relations with men are not yet firmly established on a new basis, at least it is recognised to-day in all departments of life that the co-operation of women is necessary for the successful realisation of any ideal. Men unaided have made a horrible mess of the world, men and women together are going forward to the creation of a new and better civilisation.

It is also coming to be recognised to-day that every child born into the world has a right to life, to health, to clothing, to education. The greatest wealth of any Nation are its children, and the country which first recognises and satisfies the rights of its children will be the country which will stand in the vanguard of the coming civilisation. In England to-day, the infant mortality is a disgrace to the richest Empire in the world. During the War, it was calculated that three babies died in England to every soldier killed on the battle-field. Christ said: "Suffer the little children to come unto Me," but He hardly expected His followers to interpret that saying as they have done.

Nationalism. Out of the competition of individuals has naturally grown the competition of Nations. Jealousy and fear and greed have led the Christian Nations to the race in armaments which is bound sooner or later to produce wars. This spirit seems to have been in some ways fostered by the late War, and in Central Europe an increased and narrow Nationalism is striving to keep alive the old spirit of hatred and jealousy. And side by side with this insane rivalry is growing up a new spirit of Internationalism, at present in its elementary stage, belonging partly to the world of yesterday, partly to the world of tomorrow, which tends to unite horizontally while it divides vertically. The greatest International Organisation in the world to-day is the League of Nations, but it is still too limited to express the true International Spirit. It is a League of some

Nations and not a League of all, and it has not the courage of its own convictions. There is there the germ of a splendid ideal, but that ideal is at present being mangled by those politicians who belong to the world of yesterday. It waits for the enthusiasm and inspiration of the young idealists of tomorrow.

Labour to-day has joined in International Federations which unite the working classes in all countries to each other; but class consciousness involves also class divisions and is a relic of the dying world. The day will yet come when it will be recognised that all classes have their place in the Nation and that all are mutually interdependent. No class by itself can express the need or realise the ideals of the whole; all are needed. Even the International Labour Movement itself is sub-divided, and the Red International of the town workers is being opposed by the Green International of the peasantry. The struggle is still going on between the old ideals which divide and the new which unite.

International organisations of women also show this same dual spirit—they unite women of all Nations and all classes but tend to emphasise sex division and distinction. More important of all, from one point of view, is the International Federation of the coloured peoples of the world. Important, because it is good that the despised and down-trodden peoples of the earth should realise their fellowship with each other, but serious and terrible, indeed, should the world ever witness a real conflict between the white and coloured peoples of the earth. The white races are using the coloured as soldiers in their respective armies, they are inoculating them with their theories of force and hatred, and some day the weapon will be turned upon themselves unless the white races speedily grow to the realisation that "hatred ceaseth never by hatred, hatred ceaseth only by love".

Wherever we look we see conflict, a conflict of ideas. Politicians are still striv-

ing to rebuild the world with the worn out bricks of intrigue and greed and National selfishness, and every such attempt is pre-doomed to failure because only the ideals of the new age may build the new world. And yet growing up all over the world to-day is a new generation inspired by new ideals, fired by a new spirit of Service. But they lack as yet the focussing point round which to gather, the Leader and Teacher to draw them into a cohesive whole. Where in the world to-day is Love strong enough and Wisdom deep enough to guide humanity out of the wilderness of its own despair into the promised land where men shall live as brothers and not as ravening beasts?

We have the promise of the Christ to His disciples that at the ending of the age He would return to bless the world. Everything points to the ending of one age and the opening of a new world-period. Are we not, therefore, justified in believing that the moment has come when His promise will be fulfilled?

It is a circumstance of great significance that at this moment men and women all over the world, representatives of every great religion, are looking for the Coming of a Great Teacher. Some may call Him by one name and some by another, but all eyes are turning to the East where already shines the Star which is the herald of earth's new day and of the Coming of the Lord of Love.

The Order of the Star in the East numbers among its members men and women drawn from every race, from every religion, from every class, who, while they may differ on every other point, are united in their belief in the near Coming of the Supreme Teacher, and their desire to prepare themselves and the world to know and serve Him when He comes.

Because the members of the Order hold this belief the perplexities and troubles of the present time trouble them not, at all.

They see in all that is passing in the world but a fulfilment of Christ's prophecies, but the necessary signs of God's great Pass-over -- the passing from one age to another. They mourn not at the shattering of forms around them, but rejoice at the dawning of new life and hope. They are children of to-morrow and live in the ideals which will distinguish the world of to-morrow, and, above all, they live in the sure and certain hope that the Desire of all Nations is at hand.

It may be asked: Do we need a new revelation when we have not yet learnt to live according to the truths we already have? We would reply there never has been any new truth uttered by any Teacher, but the old truths need to be re-interpreted from time to time and re-asserted to modern ears. There are many to-day who say: "Christ knew nothing of modern conditions: His teaching is impossible of application to-day." We need Him again in our midst to-day to show that the eternal truths are true for all time, and to be applied to every civilisation.

Again some may say: How will He come? In what guise? As Prince or peasant? As white or coloured? As man or woman? In clouds and glory, or as He came before, a Man of to-day among the men of His time?

The Order of the Star in the East does not pretend to say how He will choose to manifest, under what form, in what manner. That is His business, ours is to be prepared to recognise Him in whatever guise He may appear. The Christ for us must be the Christ which our own hearts can recognise and accept, not one who is pointed out to us by others. Our duty is to get rid of all those prejudices which prevent us now from recognising the Divine in our brother man. Seek and find the Christ in the depths of your own being, seek and find Him

in the hearts and lives of your brother men, and then be sure you will not fail to recognise Him when He comes. What are the barriers which separate us now from each other? The little prejudices, the petty jealousies, the tags and labels of our own invention. We need to be brought back to the single realities of life, where the human and the divine are one.

This is the Message which the Order of the Star in the East has to offer to a troubled world, that "the sufferings of the present time are as nothing compared to the glory that shall be revealed," that out of the chaos of the moment a new cosmos will appear; that to that building will come earth's greatest Teacher with the might of His Love and the splendours of His Wisdom.

Do you belong to yesterday? If so you will be swept away with the crumbling world of yesterday. But if you belong to to-morrow then we invite you to join us in building that world of tomorrow. You need not join our Order, you need not accept our beliefs, but at least try to recognise that the world to-day is in need of strong helpers. Find out for yourself the way in which you can best serve your fellow-men, bring to that service your purest love, your greatest strength, your truest wisdom. Lay aside your own petty interest and pursuits. Something bigger is calling you to-day. Not in every generation is it given to men to re-build a world. Do not lose the great opportunity which has come to you in this life. The spirit of the New Age will be with you in your efforts, the sympathy and co-operation of men and women all over the world who are working to make a better world, and, above all, the blessing of the Lord of Love Himself. So we say to you with utter certainty: "Let not your heart be troubled, neither let it be afraid." Lift up your eyes unto the hills and watch for the Shining of that Star which is the herald of Earth's new and Greatest ray.

WHITE MEDICINE AND BLACK MEDICINE

BY DR. PAUL CARTON

(A Translation from French of an article in THE HERALD OF THE STAR by Madame I. de Manziarly.)

Medicine is the science and the art to regulate human organisms according to the laws of nature in the various circumstances of different surroundings and different individual temperament. It is therefore an agency under human direction which can be used rightly or wrongly and which can produce extraordinary results—beneficent or baneful, according to its use in an enlightened or a blind way. The power and the far-reaching effects of its action, the mystery of the forces it liberates and the marvellous results it sometimes brings about show that medicine is wonderfully analogous to magic.

Magic, in fact, is the science and the art of operating on oneself, on others and on the environment, so as to metamorphose them and thus create extraordinary phenomena, helped by mysterious means difficult to acquire. If it acts in accordance with the creative and divine powers of the Good, the True and the Beautiful, then it is called White or Religious Magic. If, on the contrary, it makes use of destructive forces and the Dark Powers to create maleficent connections and pernicious forces it is called Black or Diabolical Magic.

It will be worth our while to recall the means used by each and the kind of effects they bring about, for, as we shall see presently, the analogy between magic and medicine will be found to be exact in all points. White magic requires a high order of expanded consciousness and a rigorous discipline. It shows the occult composition of the world; it teaches the laws of life and the secret aim of evolution. It knows that the best means to possess health, spiritual harmony and innate power consist in the daily mastery of our lower nature, purity and renunciation shown by a number of acts done on the physical plane.

The needed mastery is acquired by the continual and the free act of will. Truly it

is in the constant endeavour to *know* better; in the *will* to affirm and to construct rather than to discuss and to destroy; in the knowledge how to remain calm, silent, grave, discreet, gentle, patient; in short, in the knowledge how to be *silent* in taking decisions with invincible faith and indomitable energy; that is, in *daring* to create when the command from above comes; in the putting into practice all this, white magic confers on its Adepts miraculous powers. But to be worthy of these gifts and in order to keep them people must give themselves up body and soul to parity, submission and renunciation.

Purity must first reign in the spirit by unimpeachable, upright conduct. Physically, it is observed by avoiding the contaminations of bad company and low material influences by being absolutely vegetarian in food, by living in a retired and high place like a hill or a village, by having hygienic and absolutely cleanly habits through frequent ablutions, light garments, etc.

One accomplishes renunciation by avoiding gross and vulgar pleasures and practising sobriety, fasting, regulating the desires, disdaining riches, practising chastity, charity and self-sacrifice. The true and joyous acceptance of all trials and privations, brings one to true simplicity, serenity and to non-avidity, and to the holiness of the poor in spirit, who, having abandoned everything for God's sake, are thus worthy to possess the Kingdom of Heaven.

The spirit of obedience is acquired by attentive and thorough submission to the prescriptions of hygiene and the purifying habit of regular and regulated work. Prepared in this way, these are finally transformed into faith, humility and self-surrender. Then, clearly seeing the hidden reasons of all the circumstances of life, and having faith in Divine help, the Adept gains the power of action and serenity. Rites and reli-

gious ceremonies are also useful in providing channels for the Divine force and to distribute it in the physical world.

White magic is, as it appears, incessant labor for the evolution of the individual in his environment, through patient action on matter from the spiritual level. This transformation is achieved by virtue of the biological law: "It is the function which maintains the organ." The check brought to bear on fluidic systems of physical life, egotistic, bestial, abdominal and sexual, atrophies them little by little and liberates the soul of the carnal and earthly bonds, at the same time developing and opening the fluidic higher parts of the human being. The result is a notable economy of the vital forces which can be turned off and used for the accentuation of the intellectual development and the spiritual evolution of people.

In its main outlines, this superior mental culture belonged to the Sages, the Saints, the Initiates and Physicians at all times and in all races. The unanimity in conduct of these pleads in a peremptory way in favor of its truthfulness and its efficacy.

Black Magic, on the contrary, stirs up negative occult forces, and appeals to the infernal powers in order to obtain effects satisfying passions and giving sensual gratification. It is the school of all vices which are let loose diabolically. Instead of accepting the Divine Order of Natural Law as a basis, it revolts against it and dreams only of impurity, false miracles and immunity from justice. It does not ask from its followers any restraint of passions, any noble or selfless effort. On the other hand, it promises to all success in perversion, the triumph of pride, sensual satisfaction, the immediate possession of all material enjoyments and the fullness of egotism. Its technique is more or less scientific and refined according as its followers are cultured men or low empiricists. It admits of all horrors from religious rites done in a wrong way for the manufacture of magical poisons, odious and repulsive. Sensual frenzy or the wish to dominate inspires its partisans in

all cases, whether in the deeds of cruel madmen, satanic ignominies or the anti-religious enterprises of mistaken spirits or the orgies of the Middle Ages. The Adepts, big and small, expect from it the satisfaction of their evil desires immediately, in spite of everything, and with the assurance of immunity from punishment, they also expect to avoid expiation. At all times, it has gathered the misled, the rebellious, the blasphemous, the envious and the proud. It sows discord and its infernal works are those of regression and misfortune.

In the same way as this black magic, there exists a system of medicine as low, as blind and practically as malefic, which takes its inspiration from deceitful principles whose practices are as foolish, and which works the same false miracles, proclaims the same fallacious promises of progress and physical enjoyments, decorated by the name of health, preparing for the same disastrous reactions and the same terrific agonies. The following are among the erroneous dogmas on which it is founded:

Man has to be considered and studied as an entity independent of his natural environment, without taking into consideration his origin and his aim. Man has only to know how to achieve the free play of his organic desires and the satisfaction of his instinctive needs. Man is a simple agglomeration of matter, whose brain secretes thought as the kidney secretes urine. This present life is the result of an accident of material evolution. His liberty and responsibility are non-existent. Death plunges him back into the nothingness of things. Man disposes of material forces which he draws solely from the outer environment through food and respiration. One is able to procure more of this force through over-feeding and tonics. Health does not result from primary obedience to natural laws, general and individual. It is the result of chance, the accidental meeting of microbes. Diseases do not originate in the violation of vital and general laws of nature. They are caused by the insufficiency of organic matter

and by infection of germs. The notion of the direct and simple infection dominates that of natural resistance of organic growths. The morbid organic reactions are a kind of mischievous entities, which one has to fight one by one incessantly and mercilessly, until the illness is strangled. Fever, for example, is a morbid and redoubtable manifestation, an unnatural accident, which one has to cut short by every means using the chemical arsenal of antithermic drugs.

The treatment is not interested in the general conduct of the patient, in his general attention to the human machine. It is chiefly local and includes a multitude of therapeutic proceedings directed against details of illness which all need specific and particular remedies. The treatment is almost completely devoid of all regulations of diet and of all attention to laws of natural hygiene. The therapeutic ideal is not the reinforcement of the general and natural power of human resistance to diseases but, on the other hand, it is the endless creation of artificial immunities, obtained by endless inoculations. The specific remedies (antiseptics, vaccines, serums, X-rays, radium, etc.) do promote recovery in spite of the persistence of the errors of physical and mental conduct and assure a perpetual immunity.

The prescription is essentially summarised in chemical formulæ for injecting the patient. The chemical agents in these act

directly and heal by their own efficacy without the need for the co-operation of the organism. It is not the natural life force of vitality which cures the patient, but it is the specific drug that does it. Therefore, the treatment may be tabulated in the form of axioms or mathematical formulæ answering to all cases of the same label and applicable equally to all individuals.

Where does this drugging lead to? To therapeutic pugilism, where the patient, harassed by repeated doses, has to react in excess until he dominates the situation and is able to expel the morbid enemy and at the same time the supplementary therapeutic assailant, if he has power of resistance enough to be victorious in the double assault (of the disease and the drug). If not, he sinks under the repeated doses of over excitement due to chemical and organic poisoning. There is only one thing to do in such an event, to accuse the virulence of the germs or the lack of the patient's resisting power, while, in reality, the sole responsibility lies in the treatment which has induced paralysis of life forces and exhaustion of energy. One cannot be surprised that such misdeeds are observed so frequently, if one knows to what a category of malefic occult forces modern therapy appeals in order to struggle with illness.

(To be concluded)

SOUTH INDIAN STAR CONFERENCE

Adyar, April 20th, 1924

President: DEWAN BAHADUR SIR T. SADASIVA IYER

The Conference began with a brief survey of work done in different divisions during the year. Everywhere the work was reported to be progressing satisfactorily with a steady increase in membership. Tribute was paid to the work of Bro. T. Sadasiva Iyer, the President of the day, who has been constantly travelling about and carrying the Message of the Star wherever he has gone. A lot of propaganda literature was produced and distributed, and a good number

of Conferences was, as usual, held. South Tamil and Ceylon Divisions propose to take up the village work as their activity during the year to come. Karnataka Division can be proud of having solved "the untouchability question," at least so far as the Star Order is concerned. They have got Panchama members "who freely attend our meetings and social gatherings. There is a separate Panchama Star Group also, and the members thereof have promised to refrain from eating

meat and drinking wine."

The only note of disappointment struck was with regard to finance. Both the Andhra as well as the Tamil magazines were reported to be running at a loss. There were deficits under other heads also. It was unanimously agreed that something must be done to improve the situation as this lack of funds was a great drawback in the way of our work. Mr. Yadunandan Prasad proposed that Star Groups in South India may be requested through their Secretaries to donate collectively every year at least at an average rate of Re. 1 per head. This resolution was agreed to unanimously.

An appeal for increasing the circulation of *The Brothers of the Star* was made and promises were forthcoming. The following promises were recorded:

1. Karnataka Division thro' Bro.	
K. Venkataramiah	10 subs.
2. Bro. K. Satyanarayana of Rajahmundry	5 "
3. N. and W. Tamil Division thro' Bro. T. B. Bhashyacharya	10 "
4. Bro. R. Madhavachari of Bez-wada	5 "
5. Bro. K. L. Narasimhamurti	5 "
6. South Tamil and Ceylon Division thro' Bro. M. Subramania Iyer	10 "
7. Bro. S. Seshadri Iyer	5 "
8. Andhra Division thro' Bro. A. S. Rajagopala Iyengar	10 "
9. Bro. M. Parvatesam of Guntur	15 "
10. Bro. Venkanna Bhatt of Bangalore	10 "

The next item taken for discussion was with regard to propaganda which brought forth many interesting suggestions. A new element introduced this year was with regard to propaganda through Art. Bro. M. S. Sundara Sarma of Madura forcibly brought home the necessity of being more

artistic in our ways of propaganda to the lack of which, he suggested, may perhaps be due the failure of our magazines in becoming self-supporting. Mrs. Adair explained about the newly started Adyar Centre of Arts and Crafts under the presidentship of our beloved Protector, which, she said, aims at linking the various parts of India closer together through the medium of arts and crafts. A very illuminating lecture was delivered by Mme. I. de Manziari on this subject sometime earlier the same day, and it was very much appreciated by the audience. Mr. M. Venkata Rao spoke on the strength of his own experiences on some practical lines of work that could be done in the villages.

The last point brought up for discussion was the problem of Untouchability which brought forth some very valuable observations from Bro. Manjeri Ramaier, the champion of the depressed classes on the West Coast. Mrs. Cannan spoke on the subject from the international stand-point and suggested that the same attitude of mind that stood for untouchability in India, was responsible for the exploitation all over the world of the poor by the rich, of the stupid by the intellectuals, of the uneducated by the learned and of the coloured races by the whites. The only way to remedy this, she said, was through Star work, and the application of the doctrine of Universal Brotherhood to the whole question. It is we, she continued, who force the people to live uncleanly and then look down upon them. She said: "Give them an idea of beauty, love and cleanliness and they will be different people. Give them the opportunity and we may find some of the greatest souls among them."

The proceedings terminated after a few remarks from the chair.

OFFICERS' MEETING

The officers of the Order of the Star in the East met during the Conference, under the Chairmanship of Mr. Yadunandan Prasad, for the discussion of certain very important points. The following were some of the points raised and suggestions made:

1. In connection with Magic Lantern Propaganda among villagers, it was suggested that in depicting the lives of Saints, classical pictures, photographs of carvings and other such artistic material may be used. It was decided that the Art Centre at Adyar may be requested to offer suggestions.

2. It was proposed that an intensive propaganda on behalf of the Star might be held in the first week of October to inaugurate the Service Campaign to be held by the T. S. in the last quarter of the year. The proposal was agreed to.

3. The question of raising the subscription of *The Brothers of the Star* in order to cover the deficit was raised, but on promise of support the matter was postponed.

4. It was suggested and approved that a letter of welcome be given to new members

on joining : the letter to explain the duties and the responsibilities of a member.

5. The question of permission of parents for the admission of associates was brought up and it was decided to adhere to the present rule of the necessity for such permission.

5. The question of Annual Subscription for

members also came up for discussion, and it was unanimously decided to propose to the Conference that each Group should make itself collectively responsible for the annual payment of a minimum average of Re. 1 only per member.

The meeting then terminated.

CORRESPONDENCE

"THE METHOD OF PROPAGANDA"

(BY MAGIC LANTERN)

In connection with the above-named useful article that appeared in *The Brothers of the Star* of March, 1924, I wish to say that there are already a number of magic lanterns with our Star and Theosophical workers like Bros. T. B. Bhashyacharya of Coimbatore, A. S. Rajagopala Aiyengar of Bhimavaram, S. V. Kanagasabai Pillai of Triplicane, V. Ramachandra Naidu of Enangudi, Sundara Sarma of Madura, Prof. R. K. Kulkarni of Gwalior, and myself. The lectures with lantern slides are certainly more effective and more appreciated generally, both by the masses and the educated, than ordinary lectures. Hence I venture to offer the following suggestions.

SUGGESTIONS

1. The Star Headquarters at Adyar may open a "Magic Lantern Star Propaganda Fund" specially to prepare and supply free, or sell suitable lantern slides useful for Star propaganda, with hints about each slide printed separately and supplied with the slides.
2. An Appeal for this Fund may appear in *The Brothers of the Star* for some months.
3. Funds may be raised by various other suitable methods.
4. Appeal may be made for suitable photos, pictures, etc., from which negatives can be taken.
5. Earnest Star members who are good artists, photographers, slide-makers, picture-drawers, etc., can

help very much in this work.

6. This question may be brought before the Star Business Meeting during the time of the South Indian Conference this year. And I request the Headquarters kindly to include this in their Agenda for the Business Meeting.

7. Some good work can be done even with a small sum of money, if we can secure the willing co-operation of our earnest Star members in the collection and production of photos and pictures and taking slides from them.

I hope this very useful way of propaganda will be given a hearty and sympathetic consideration by all who feel the need for it. I beg to be excused for venturing to make these suggestions.

K. NARAHARI SASTRY,

T. S. ADYAR

To

THE EDITOR,

Brothers of the Star,

Adyar, Madras

SIR,

The series of articles on "The Saints of India" that you have been publishing from time to time is a very useful one. Would it not be equally useful to secure for your columns accounts of the different modern religious movements in the various Provinces of India, that are moulding the lives and activities of large numbers of earnest

people outside the Order of the Star in the East or the Theosophical Society? In the Panjab, for example, besides the Hindus, Musalmans and Sikhs, there are people belonging to such modern movements as the Arya Samaj and the Deva Samaj. The latter, *i.e.*, Deva Samaj, is a sort of non-thiestic religious movement of a deeply ethical nature, doing considerable service in social and educational spheres and influencing a large circle of English-educated people. In the U. P., there is the Radha Swami Panth—a sort of occult movement which deeply influences the ethical life of its adherents. There must be other similar movements in other Provinces, and our Divisional Sections could help us to secure competent students of these movements, their literature, and their activities, who would write articles for *The Brothers*. Your correspondent feels that the preparation of the World for the Coming of the

Lord is being made by these movements too, ignorant though they be of the nearness of the Great Event to which all their work moves, and we who have heard the Message and felt the Call have a special duty cast on us of fraternising with all earnest people wherever they be. Besides studying their views and ways of work, we should also bring them into contact with our own movement by supplying their headquarters and their journals with our literature. The issue of *The Brothers* in which an account of their movement appears could be the best means of forming a link with them.

Yours fraternally,
RAMACHANDRA SHUKLA

Cawnpore,)
20—3—'24)

[Suitable Articles are welcome. At the Benares Convention, some Brothers promised articles on Saints and they have not yet come. The Editor will be glad to receive them.—Ed., *Brothers*.]

REPORT

MUZAFFARPUR:—Owing to the efforts of members, especially of Babu Janakdhari Prasad who is a Municipal Commissioner, 5 Night Schools have been started and are working satisfactorily. Bro. Ramashray Prasad visits the Gaol every Sunday and delivers lectures to the prisoners. An Industrial School also in the locality stands to the same brother's credit. The Secretary also pays tribute to Bro. Radhakant Saran who is "the life and soul" of the Group

there.

SINDH DIVISION:—The Karachi group is working at Scouting and prevention and treatment of eye diseases. The Hyderabad Group has started a Bandhu Ashrama which is financed by Mr. K. D. Shahani. It combines a Star Bookshop, a library and reading room and Scouting. The Quetta Group of which Bro. Balfour Clarke is the soul has formed a Youth Brotherhood and is running a Night School.

FINANCE

DONATIONS DURING April, 1924

N. B. Please see your Donations mentioned here. If not mentioned, write direct to the Treasurer.

GENERAL FUND		Rs. A. P.
Already acknowledged (May, Brothers) ...		831 14 0
REGULAR:	Rs. A. P.	
"In His Name" ...	2 8 0	
C. Subbarayudu ...	0 8 0	
A Friend ...	20 0 0	
A. Urquhart ...	5 0 0	
"For His Work," Triplicane ...	5 0 0	
SUNDRY:		33 0 0
N. K. Choksy ...	5 0 0	
Miss A. C. Johnstone ...	25 0 0	

K.S. Ramachandrier.	1	0	0
Dr. Karsukhram			
V. Hora ...	3	0	0
Raghunandan			
Prasad ...	3	0	0
Radhakant Saran.	3	0	0
J. ...	10	0	0
Kanti Prasad			
Verma ...	1	0	0
Baroda Group ...	11	0	0
R. Krishna Singh			
Gaur ...	1	4	0
Bellary Group ...	40	0	0
Mr. and Mrs. B. Krishna Rao...	3	0	0
		106	4 0
Total Rs.	971	2	0

BUILDING FUND

Already acknowledged (May, <i>Brothers</i>)	...	10,876	3	4
Raghunanandan Prasad	2	0	0	
T Sopori	50	0	0	
Mr and Mrs. B Krishna Rao	2	0	0	
		54	0	0
Interest on Fixed Deposits	512	5	2	
		11,442	8	6
Less Discount on Bombay cheque for Rs. 1,000		2	8	0
Net Balance	Rs.	11,440	0	6

Brothers FREE LIST

Already acknowledged (May, <i>Brothers</i>)	154	8	0
Mr. and Mrs. B. Krishna Rao	1	0	0
Total Rs.	155	8	0

GERMAN RELIEF FUND

Already acknowledged (May, <i>Brothers</i>)	293	8	0
P. Pavri	18	5	6
Raghunanandan Prasad	2	0	0
	20	5	6
Total Rs.	313	13	6

CONGRESS TRAVELLING FUND

Already acknowledged (May, <i>Brothers</i>)	500	8	0
Quetta Group	50	0	0
C. D. T. Shores	25	0	0
Natha Singh	25	0	0
Naubat Rai	5	0	0
Shewakram Hargobindram	5	0	0
Bombay City Division	1,334	4	0
Miss M. W. Barrie	20	0	0
Channapatna Group	5	8	0
R. Mudahandan Chetty	5	0	0
B. Narayana Rao	1	0	0
V. A. Manickam	1	0	0

Anonymous	50	0	0
Dr. S. Subramaniam	5	0	0
Ram Narayan Sharma	5	0	0
Delhi Group	24	0	0
V. N. Bhargava	2	0	0
Nasik Lodge	10	0	0
Mrs. Bhungara	5	0	0
M. H. Master	3	0	0
Bezwada Group	15	0	0
A Lady Brother ..	100	0	0
Chickanayakanahalli Ladies Grp.	1	0	0
F. G. Pearce	5	0	0
A Brother of Service	5	0	0
R. Panchapakesan.	2	0	0
Triphicane Group	15	0	0
Rangapur Vellore Grp.	5	0	0
K. S. Ramachandrier	1	0	0
Durga Prasad	3	4	0
Raghunandan Prasad	1	0	0
R. D. Maneck	5	0	0
G. Bhagwat	1	0	0
Allahabad Group	50	0	0
George Town Grp.	6	8	0
Cuddalore Group	5	0	0
Sivaganga Group	10	0	0
N. Kesavan Tampi.	5	0	0
Baroda Group	22	0	0
Panchajanya Grp. Coimbatore	5	0	0
Nungambakam Grp.	7	0	0
Cawnpore Grp.	6	0	0
Tyamagondlu Grp.	2	0	0
Etawah Group	5	0	0
Maitraye Ladies Lodge, Bellary ...	6	0	0
Bellary Group	6	8	0
V. Ramachandra Naidu	35	0	0
Mr. and Mrs. B. Krishna Rao.	2	0	0
J. C. Billimoria	5	0	0
Ojhawl Group	2	0	0
Kurnool Group	2	0	0
Agra and Tundala members	3	0	0
		1,925	0 0
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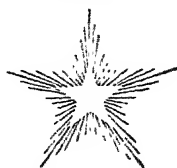
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The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**

Acting Editor: **B. RAJAGOPALAN, M. A.**

Vol. X., No. 10

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

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addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Mr. R. SRINIVASAN, M. A., M. R. A. S., Maharaja's College, Trivandrum, Travancore.

15. **Burma**—MR. N. A. NAGANATHAN, 21, 49th Street, East Rangoon.
16. **The Far East (China and Japan)**—MISS DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China.
- N. B.—C. P., Bengal, Orissa and Assam, are attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on one side of the paper, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor

Indian Star Headquarters,
Adyar, Madras, S.

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SHRI KRISHNA

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

We have received accounts of the Celebration of the Birthday of our beloved Head from Berhampore, Yellamanchili, Karachi, Sivaganga, Trivandrum, Vellore, Motihari, Patiala, Molakalmuru, Chicacole and Udaipur. A large number of other Groups must also have celebrated the Birthday in a fitting manner, though we have not received any accounts from them. The reports we have received all show the great enthusiasm and spirit of service and comradeship that prevailed amongst our brothers on that momentous day.

Another very important day for Star members is very fast approaching, and we are drawing attention to it sufficiently in advance to enable our Brothers to make arrangements to celebrate the day suitably. *August 25th 1924 marks the close of half a Century of public work by our Revered Protector.* It was on August 25th, 1874, that she delivered her first public address the subject being, "the Political Status of Women." On the thirtieth of the same month appeared her first article in the "*National Reformer*" over the pseudonym of Ajax. Fifty years of incessant toil on behalf of humanity are just being completed. We, in India, have been privileged to receive her unparalleled services for nearly that period, for as early as 1876 she vigorously pleaded for better governance of India in her "England, India and Afghanistan." For the past few years, her services to India have not only not been properly

appreciated, thereby causing the finger of scorn to be pointed at our nation as consisting of ungrateful people, but also have all sorts of venomous and slanderous attacks been made on her. It is, therefore, all the more incumbent upon us, Brothers of the Star, who know the nature of her sacrifices, her constant watchfulness for the welfare of India and her vigilant fight for India's freedom, and what is more, her bringing of the torch of knowledge and wisdom to many all the world over, to show to the outside world, with as much enthusiasm and devotion as in us exist, that we are not an ungrateful people, by celebrating the dawn of her fifty-first year of public work with all possible pomp and grandeur.

* * *

Our Protector's work in England is drawing very great attention there. We read in the papers as to how the propaganda in favor of NATIONAL CONVENTION and a Royal Commission is unparalleled in its intensity. Of the various comments on her in the press, the following is a specimen taken from the *London Magazine*.

"Gandhi's only rival in India is a woman—perhaps the most remarkable of living women, and an Irish woman. This lady is Dr. Annie Besant, formerly Bradlaugh's co-adjutor, then Socialist, and, finally, Theosophist, who is acknowledged by the British Government to have enormous power over the Indian masses, whom she seeks to lead back into the Imperial path whilst, on the other hand, demanding sweeping reforms. The greatest woman-orator now living, this lady of the leonine mien and loving heart, is, apart from Gandhi, probably the greatest cementer of Empire within the

confines of India. She is one of the very few who may help to prevent the tragedy that would appear to be developing."

Mr. N. S. Rama Rao, our Joint Nation-

al Representative has reached England by now. He has promised to write travelogues for the *Brothers of the Star*, which our readers are bound to enjoy very much.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

I am going to write on one special aspect of our duty in this month and it is in connection with some of our responsibilities in the material physical world. As members of the Order, we have to prepare ourselves and the world so that we may recognise Him and welcome Him when He comes. This preparation must be carried on, in our minds, emotions as well as our bodies and surroundings. Our first duty is purification, because due to neglect for centuries, dirt has accumulated, and we have unclean physical bodies and physical environment, unclean emotions and unclean thoughts. I wish to write this month only on our duty with regard to the physical body.

Every one will admit that our bodily health is not as we would desire. It is unclean and unhealthy we do not pay sufficient attention to it, although it is the temple of God. An unclean physical body is very often considered to be a sign of spirituality, but it is far from the truth. As Star members it is our duty to keep our bodies scrupulously clean and to clothe it in clean clothes. Many keep their horses and cattle cleaner than they keep themselves. As Hindus, we do have baths daily and regularly, unless we are ill, but for many, I am sad to say, the bath is only a ceremony to be finished as quickly as possible. It neither cleans

nor serves as a nervous tonic, the two chief purposes of a bath.

Custom requires that women and sometimes men should let their hair grow long, but on the head of a careless individual, it becomes a source of dirt and disease. Nails are allowed to grow long and form pockets of black dirt. There are so many ways in which the body is made a reservoir of dirt instead of a 'temple of God', from which the effulgence of His glory should emanate. As Star members we should carry the message of a clean body far and wide, and see to it that before He deigns to come down to the world, our bodies should be fit to face Him.

When we look at the clothes in which we cover our bodies, we find them no less unclean. It is sometimes argued that poverty is at the root of dirt and uncleanliness. It is true it is so to a certain extent, but it is more often an unclean body and habit that wants to clothe itself in unclean garments. Villagers who are far poorer are much cleaner than those living in towns. In our clothes we are far more guided by appearance than considerations of hygiene. We buy drab-colored clothes instead of white ones, because the former does not show dirt. Some of us have copied western garments, without the need for it and do not know how to keep them clean. We speak of Swade-

shi and Khaddar and adopt a western mode of dress. White Kurtas and Dhooties for men and similar simplicity for women is what is most desirable.

We do not pay enough attention to our body and clothes; not that it is all important for spiritual progress, but it is one of the most vital factors.

* * *

As these lines are published, Dr. and Mrs. Arundale, will have left India, for a six months tour in Europe. We wish them a happy and useful tour and a safe return home. Dr. Arundale is the very soul of enthusiasm and has done much to arouse the youth of this country to a sense of their duties and responsibilities. One hopes that he will enthuse the youth of the West with similar ideals. Mrs. Rukmini Arundale is also giving the whole of her energy to the youth movement and her work has already been considerable.

They are accompanied by Mr. M. T. Vyas, the Divisional Secretary for Gujrat and Mr. V. Krishna Menon, a stalwart in the Scout movement, both

of whom, we feel sure, will spread the message of the Coming, wherever they are.

The International Star Congress will have many other Indian Representatives, among them being Prof. R. K. Kulkarni, who is going on a world-tour in the quest of educational method and practice.

* * *

News continue to reach us of the wonderful work our Protector is doing in England for our country and of the great success of her first Queen's Hall lecture, which are now a regular feature of her London visits.

Krishnaji and his brother are now in England on their way to India and after attending the Ommen Conference they will in all probability return to India.

* * *

The summer season, which restrains all activity to a certain extent, is over and we would request all officers and members of the Order to push forward the work of the Star with renewed vigor.

Y. P.

AN OPPORTUNITY FOR ALL

The Order of the Star in the East in India is a large and widely-spread organisation, and it needs consolidation if we are to do any practical work calculated to accelerate the preparations for the coming of the Lord. This is being done to a large extent now and our Sectional organ, *The Brothers of the Star*, is playing an important part in it. It deserves much larger circulation than it at present enjoys, but even if it could reach each single English knowing inhabitant of India, there will still remain a large majority of our people, both members and otherwise, who not having the advantage of knowing English, will be left untouched. To reach these people, to acquaint them with the Star

ideals and to infuse into them the spirit of liberality, service and self-sacrifice, *Avatara* (Hindi) has come into existence. It has even a greater ambition. It hopes that when the Lord comes this humble instrument of His may also be enabled to do its 'bit' to its limited power to help Him to fulfil His Mission upon earth.

Now, how much 'limited' or less 'limited' this power is going to be depends upon each one of us. It has got the potentiality of influencing the lives of the largest number of people in India, of recruiting the largest number of adherents to the Cause we all so dearly love and strive for and to kill out the greatest amount of obstruction the Lord

may possibly have here in India when He comes. Does this not make it worth our while to put all our strength together and make this little twinkling candle of ours a huge column of bright and scintillating light and life which will dispel ignorance from our dear land and show the people the true Pathway which leads to the Feet of the Lord?

We want to see *Avatara*, as early as possible, shooting out into a fairly big-sized magazine of sufficient attraction and influence to focus the attention of people upon itself, to make them eagerly watch for its forthcoming issues, to see it gradually moulding the opinion of the country and to find it being more and more recognised as the exponent of the only true remedies for the many and varying ills of life and prosperity. It must make its mark in the Hindi world before it can hope to fulfil its mission in the world.

This is our dream and ambition. Will it always remain so? Or shall we all join hands and make it a worthy instrument of the Lord of Love, Power and Wisdom?

Search within your heart, dear Reader, and see if you cannot help us to achieve this our object, even the tiniest fraction thereof. If you can, then there can be no excuse for you to hold back. Come forward and help us to go ahead in His Service. The time during which to prepare, they say who ought to know, is very short and every second makes it shorter still. Shall it be said that an opportunity came in our way to help the work of the Lord and we turned away from it?

Suggestions, constructive criticisms and offers of help, of any kind, will be very thankfully received by

G. B. VERMA,
Editor, *Avatara*.

I entirely, endorse the Appeal of the Editor of 'Avatara' and add my own to his in requesting members all over India especially in the north, to respond eagerly and enthusiastically.

YADUNANDAN PRASAD,
M. A. (*Canlab.*)
Jt. National Representative

WHITE MEDICINE AND BLACK MEDICINE

BY DR. PAUL CARTON

(A Translation from French of an article in THE HERALD OF THE STAR by Madame I. de Mansiarily.)

(Concluded)

First come the chemical drugs which really represent forces of falsehood and illusion which induce a reaction in the patient and finally make him exhausted, or which suppress the symptom which was a useful reaction of defence and a beneficent agent of warning and expiation.

Then there is the growing mass of microbic products, of toxins, of blood-poisons, of organic extracts which the doctor profusely injects, giving to them the name of vaccines, serums, etc. Here we touch real, renewed black magic of the sorcerer, scientifically organised. Blood, this capital magical agent of the works of Black magic, is to

be found in the treatments in transfusion, in the extracts of animal hæmoglobin, in the juice of raw meat, in the animal serums. Organic secretion, seminal liquids, the juice of organs used in sorcery are again used in injections and in the inoculations of opothropic extracts. In fact, the medical laboratory has taken the place of the laboratory of the black magician of olden times with a more scientific precision and refinement of horror. Vivisection and useless slaughter of poor animals (guinea pigs, mice, dogs, goats, donkeys, horses) are done on a vaster scale. The culture of dangerous germs, macerations and cuttings of pieces

of human corpses, cooking of rotten flesh (Wasserman's reactions, etc.) the preparation of vaccines (stock-vaccines, auto-vaccines, etc.) with the help of germs, all these horrors are elaborated under the cover of Science and Progress.

Chemical drugs, microbic poisons and organic secretions, go out as from a wasp's nest to produce fictitious cures or precipitated ends. But most dreadful of all is the way in which the malefics are given—which consists in making the patient (even if a very small child) absorb them through subcutaneous injections, or, worse still, inter-venous or intervertebral injections which suppress the preserving barrier of the liver, the ganglia and other means of defence. The process of drugging discloses from the occult point of view a pact formed through the blood, which binds the subject to non-physical powers to which the blood gives life and which henceforth attach themselves to the injected organism like parasites. They bring down the human conscience to worlds of degradation and bestial regression in kingdoms of nightmares and terror, from which they can be liberated only at the price of mortal torments and superhuman efforts. Behind the crystalline and *seric* forms are hidden heavy bonds, unimaginable obligations. The human being is engulfed, stained, indebted in using them. In fact, these diabolical drugs which we have seen, act by a shock, by an over-exciting action, by the rebellion of the organism and not by a specific influence, and are harmful too because they poison and deteriorate the organisms. The chemicals and the vaccines wound the delicate tissues of the body and force them to big efforts of neutralisation and elimination. The serums fill the human system with specific foreign *antigens* and *hormones*, with animal impregnations, which result in real cellular troubles which cannot be wiped out, persistent irritations, *racial weakening ultimately* and almost ineffaceable physical and mental retrogression. The human being thus treated, loses his stability, his vigour and his

purity.

Added to this, these therapeutic agents, operating by a sudden and violent over-excitation, lead off the current of the illness, and shorten the work of salutary rest, of educative experience which every morbid payment is. Besides the repressed and confined portions in the back of the organs, will have to come out again and try to eliminate themselves in a morbid form more grave and prolonged. It is a step backward in order to spring better. In fact, these cures are a bluff, they are simply transformations of disease. One suppresses quickly an infection through a vaccine, a serum, or an antiseptic, but one accumulates in this way errors; and as everything has to be paid off, chronic diseases take over the work of natural selection and experience. That explains why medical, materialistic science, in diminishing the frequency of acute infections (small-pox diphtheria, typhoid fever, diarrhoea, etc.) has witnessed with amazement, the regular and intense growth of chronic diseases and defects of physical and mental degeneracy madness, cancer, diabetes, divorces, frauds, etc. The badly inspired medical action has simply displaced the axis of the disease, and having in view immediate results and false cures it only aggravates the organic defects which are paid off in a long term by chronic diseases and accelerates the exhaustion of energy.

To preserve a community artificially from an infectious illness, by injecting it (against typhoid, for example) is to send it along the track of other and harder diseases, and to discharge the debt of the initial errors of its life and its unheal'thy habits in a more difficult and more irremediable form. It consigns the community to cancer, madness, tuberculosis, etc., if there reigns peace; it permits the continuation of slaughter and mutilation much more devastating than the epidemics, if the community is at war.

At last, from the occult point of view, these chemical and organic drugs appear as new violations of the moral law and, there-

fore, as new debts. It is an injustice, in fact, to commit sins and expiate them by others when the moment for expiation arrives. For example, to inoculate an animal, and to make it suffer, react and to recover, then to rob it of the fruit of its efforts of preservation by taking its serum and to inoculate ourselves by that serum is to avoid the personal work of redemption is to load another being with a sin for which it is not responsible and to commit a new sin which will have to be paid off later as a supplement. The same may be said about the preservation against germ infection, caught through an act of debauch by using antiseptic preservatives. This is an act of immorality which breaks all feeling of restraint and destroys every check to passion. It is to set free the current of low instinct through the promise of apparent immunity, it is a deed of moral degradation and spiritual annihilation.

Generally speaking the materialistic medicine which reigns supreme at the present moment in the medical institutions and hospitals and which loudly claims merit for its discoveries and its actual progress represents in truth in the majority of its work a negative, false and disastrous enterprise of black magic, because it is woven from ignorance, deprived of all clear sight, hostile to natural life, ignorant of man's destiny and armed with wounding and retrogressive treatment. In denouncing this erroneous medical orientation, we do not deny the value and the utility of modern scientific acquisition; but only we would show to what perils the purely materialistic and analytical science may lead us because it ignores the synthetic principles of wisdom, the laws of nature and the obligations of faith. Certainly the discoveries of germs have their good side because of the emphasis they laid on meticulous cleanliness which they taught. They allowed of the introduction of a purer hygiene and the giving of more enlightened and beneficent medical and surgical care. But the progress thus gained has too often been annulled by

exaggerated or dangerous practices for destruction. (In order to understand better the arguments which are published here in brief, *vide* the arguments contained in P. Carton's *Treatise of Naturalistic Medicine, Alimentation and Hygiene*. P. 244 *et seq.*) For example, from the day when artificial immunities were invented, one ceased to be interested in the culture of natural immunities through the proper regulation of diet, and a life in uniformity with nature. Instead of using vaccinal preservatives and sero-therapeutic treatments as exceptional, one thought that henceforth preservation and cure from infection were only a question of vaccines and serums without having to know and to apply the general laws of health (pure diet, regulated exercise, open air hygiene, straightforwardness of spirit etc.)

Medicine, forgetful of the natural laws of a healthy life, has limited itself to the study of the diseases, mathematically diagnosed by a process of biological analysis, and treated separately by specifics, chemical, sero-therapeutic or vaccinal drugs. In such a way generations of doctors have appeared possessing neither general aids nor a general therapeutic outlook.

A réal itinerant pharmacy, an automatic dispenser of drugs, a diagnoser of organopathies, a hunter of germs, sad and sceptical, the modern doctor never thinks of talking to the patient about the alimentary and hygienic conditions in which he lived before his illness; and yet they are the principal causes of the genesis of his complaint. During the treatment he is not interested in the alimentary régime of the patient and leaves this care to the family routine. He does not know how to use his own simple sense and even less how to use common sense. He does not care about the reforms of diet, the fundamental corrections of natural hygiene, the natural elimination of the poisons of the body, the conduct of the temperaments, the help to provide safely the natural healing forces and the advice of mental straightforwardness. Armed with

precise instruments he rushes without preamble into the mathematical clinic and to the drug treatment.

The functioning of the *Puchon*, the syringe and the needles, the X-Rays, the tapping instruments, the taking of blood and the vertebral liquids begins at once. The final word rests with the laboratory. One knows only the results and figures of the analysis. After that the passion is let loose. For the intravenous, intra-vertebral injections etc., injections of organic extracts, violent chemical products, vaccines, serums which violate and shake the organism, which sometimes produce false miracles due to the effervescence of the reaction obtained in this way, which by all means waste the vital forces of reserve, bend the wheels of life, bruise the noble and delicate tissues of the body and prepare for the far-off and inexorable degeneration. Each act which is against the natural and divine will, engenders more or less rapidly a back-slide for the one who commits it. It is the law of the back current which leads in a circle, all the cosmic forces rewarding the good and scourging the wicked. Therefore when a catastrophe in health occurs, it is difficult to find more serious ones than in the families of doctors, first, because there the prescription is entirely applied, then, because one lives there in an atmosphere of error, and applies to oneself (which in any case proves the sincerity) the disastrous practices of over-nourishment and so-called fortifying drugs. Often we see surgeons perish in a bloody way of violence or operations—doctors of mental disease becoming mad and specialists having precisely those organs attacked which they treated in others.

How to explain such a blindness? How is it that the entire humanity is a prey to such errors in our age? It is because the masses rule. The more or less universal reign of the crowd, that is to say, of the ignorant, has provoked the triumph of false scientific prophets, of theqrist and rhetoricians. Materialism has given an impulse to the frenzy of physical enjoyment with its

processions of social wounds and brought to blossom all these infernal remedies through which humanity expiates errors. "All disease is purgatory," wrote Paracelsus. "The unskilful physicians are the demons of the purgatory sent by God to the patients. The enlightened physician is for the patient whose hour of health has been advanced by God." (*Paracelsus* Vol. I, P. 124)

Beside this materialistic medicine—false and brutal—a truly black or diabolical medicine, there exists another one proceeding from higher principles, which knows the synthetic laws of universal life and one of the complete constitution of the human being; which conceive the true, the occult reasons of health and disease and which therefore adopts the rules of therapeutic logic, based on the obedience to the divine and the natural laws and on the judicious and primordial use of the natural agents of life and recovery.

This enlightened, wise, sweet and instructive medicine is called the '*naturist*' medicine. It demands—if it is to be well practised, profound synthetic studies, a prolonged initiation, personal virtues and talent. It possesses the seal of truth because it is based on an old tradition and has been universally practised, at all times and by all civilized nations—by the select, the initiated and the wise. It was the medicine of Pythagoras, then of Hippocrates, Pelse, later of Sydenham, Cheyne, Hoffmann to name only the best known. It proclaims that medicine work can only be true and beneficent if it is based on the following guiding principles.

Man represents a higher stage of divine, universal creation. He is an integral part of his natural environment which provides him with his means of life and evolution—Medical Science, to be right, must take into consideration the natural links of the human being and the aim of spiritual progress which is assigned to him.

It must recognise in man the presence of the fundamental elements of the constitution of the universe, the physical body with its

organic apparatus, an unponderable vital force which animates the economy and a guiding spirit, an immortal spark which grows and merits in directing and in causing the progress of individual, unity of each of us.

The essence of the powers of direction and development, *i. e.* of will and vitality resides in every man potentially at the time of birth. Out of his exterior environment, man draws only his functioning forces which serve him as nutriment to feed his bodily instrument and as means of excitement to keep up the rhythmic delivery of his latent powers. It is the inner forces, solicited and helped by the outer forces which constitute the unfolding of life. Natural and normal death takes place on the exhaustion of the powers received at birth.

There exist general laws and individual rules of conduct for each of the constituent elements of the human personality which, if known and applied with reason and synthesis necessarily lead the individual on the path of health, happiness and progress.

Ignorance and rebellion are the primordial reasons of disease, misfortune and the accidents of regression. That is to say, the real causes of disease result much more from ignorance and errors of directions, than from the isolated influence of the exterior environment. (Intemperance, etc.)

Therefore, the appearance of suffering and disease must be considered as a warning and a salutary respite which compels the being to think and to understand, to stop the kind of defective life he has lead and to find out more favorable and right conditions of existence.

Illness is then the paying off of committed errors, sanctions of incorrect conduct, crises of mental purification and at the same time of organic cleansing.

The symptoms of disease represent only the exaggeration or deficiency of the physiological acts of the normal, organic life. They must not be fought as malefic factors but solicited and helped in their work of defence, of combustion and of elimination of the bad materials in the body. Fever is

a powerful agent of recovery which one abolishes logically only in rectifying the nutritive contribution.

Local diseases are masques, terminal appearances, fixed in one particular point of the body. Essentially there is only one general disease which affects the corporal substance, one general humoral defect, differently characterised, which results materially from the use of a toxic regime, badly adapted and from a badly conceived hygiene too. When the flood of humoral poisons overflows, accidents of plethora and foulness break out, the natural resistance gives way and then only appear the "dyscrasic" or infectious diseases. The germs live only on the deterioration of the organic field. That is to say the exclusive fight of germs is an illusion. The recovery can be true and lasting only when the general state is re-established with the integrity of natural defence, due to the correction of perpetrated errors and the perseverance in the precautions of logical prescription.

There exists then a "*naturist*" method of general therapy which acts by means of corrective precautions indispensable to apply in all acute and etronic cases. If regulated, at the same time, the play of the deliverance, the elaborations and the material eliminations in the body, by a minute watching of the regime and hygienic care, the purification and the regained balance which result, re-establish the flow of natural immunities and cause the disappearance of the reasons of morbid foulness and germ infections.

The coming back to health of the body and spirit can be obtained only by a meritorious effort of personal reform and obedience of the natural law. The use of drugs becomes extremely seldom and is reduced to some cases of exceptional suffering or as a first aid by the nearest thing available. Afterwards they have to make room for the natural agents such as: pure regime—that capital of healthy life—air, water, sun, movements, logical adaptations and the right mental direction.

The value of the power of this therapy is its synthetic and clear sighted spirit. Instead of being confined to a limited cure, which serves only to escape a punishment or to suppress a symptom it tries mostly to re-establish harmony in the internal economy through a whole correction, which attends at the same time, to the body, the vitality, the spirit and individual personality. After having re-established the obedience of the general laws of life, it goes into the minutiae of the means of cure. It is helped in this function by an occult clinical science of which we have not the space to speak here. It permits us to the undo piece by piece, the hidden mechanism of every subject and to determine by a mass of material visible marks, the kind and quality of its psychism. Because the mind of every man is different and this difference manifests itself in the distinct corporal structure, no individual is quite like another. Every being creates for himself a physical appearance, a face, a hand, anatomical dominances of temperament, etc., which answer to his personal psychism, that is to say, to his kind and degree of evolution and to the vices and virtues which reign in his spirit.

On the other hand that which makes the *naturist* medicine clear is, that it knows that every error of a material order (hygienic or dietetic) corresponds to a mental fault and similarly that the medical prescriptions of material order are equivalent to a work of mental reform and education.

Each sick person who has organs, pays and expiates the consequence of an error of judgment, of foresight of order of balance, that it is an error of personal direction which he committed recently or long ago. The moral disorder brings about physical disorder. How many people who have an irritable organ or apparatus are really only mentally irritable and who recover in their body when they have learned to control themselves. To be ill means to be brought to the school of wisdom by means of patience, foresight, balance, self-control, stoicism, renunciation, humility, an ensemble of qua-

lities presiding over spiritual progress. An illness is far more an occasion of struggle for the individual with himself, that is with his imperfections of previous conduct, bad tendencies, than a simple enterprise of fight against exterior influences, against germs, etc.

Besides, the initiates and mystics have always asserted that an individual or a collective illness was the work of errors of human conduct and that the remedy consisted chiefly in the expiation or the reform of the individual or the collection of individuals.

"Men are the creators of their sufferings" said Pythagoras. "The unfortunate—they do not know that their true possessions are near them, in them. How rare are those who know the means to deliver themselves from their torments..... You will be worthy to be delivered from your ordeals if you abstain from food! if you endeavour to do the work of liberation of your soul, making a judicious and deliberate choice in everything, in order to establish the triumph of the best in you—your spirit" †

"Illnesses are purgatory" said Paracelsus. ‡

That has been discovered by a modern author too, Hartmann: "Illnesses are necessarily the result of the disobedience of the laws of nature, they are consequences of our sins," which can be redeemed only by bringing our acts again in harmony with these laws of nature. The ignorant will in vain ask the guardians of health for assistance in order to frustrate nature of what is due to her. The physicians can give back health by re-establishing the supremacy of law, but as long as they will know only an infinitesimal fraction of their law they will be able only to cure an infinitesimal fraction of the diseases which afflict humanity; sometimes they will be able to suppress the manifestation of an illness only by bringing a more serious one into existence.

† Pythagoras. Les vers d'or. Paul Carton, La vie Sage.

‡ Paracelsus V. I. p. 124.

"There exists no illness in nature which has not been primarily created by powers which acted against its laws and which have become contrary to nature."

"Profound researches of nature's occult laws show that all its forms, mineral, vegetable, and animal are simply states and expressions of the Universal Intelligence of the Universal Man. They are the products of Nature's imagination, and as Nature's imagination is influenced by man's imagination a morbid imagination of man is followed by a morbid state of Nature and morbid results appear on the physical plane. This law explains why periods of great moral depravations, of sensuality, superstitions and materialism are always followed by plagues, epidemics, famines, wars and other evils."*

"Illnesses are judgments" writes Sedir, "harvests which separate the pure from the impure and provide comfort after expiation." "It is a bad method to treat an affliction by a noxious remedy. One is liberated from a debt in paying it and not in denying it."†

One cannot warn enough against childish proceedings, which consist in the promise of stopping a pain, or healing an illness by denying it simply and with obstinacy. This purely suggestive medication is a glamour and an effacement which can only be a passing and illusive one (when it is successful), an obscure means, for it neither teaches the responsibility of an error, nor how to right the wrong. The persistence of the imperfections on all planes (regime, hygiene mentality), does not take a long time to bring the illness back in such cases, that is the punishment, the expiation and the educative work until the appearance of a disgust for bad life.

The work of enlightenment and of the redressing of individuals which the "naturalist" therapy pursues is inspired at the same time by a material aim of organic readjustment and by an occult aim of spiri-

tual perfection. The prescriptions possess really a double sense and a double efficacy which we will well do to define.

Physically first, it endeavours to dis-intoxicate, to readjust, to re-invigorate the organism and at the same time to reestablish the play of immunity, in bringing the subject in relation with exterior force-centres (nourishment, applications of water, air, sun, exercises) proportioned to his personal capacities of reaction and chosen in such respect that he can easily overcome the exciting contact in order to debit his potential energies without exhaustion, and in order to be able to assimilate them without organic overwork. This is, so to say, an exoteric treatment, behind which is hidden an esoteric work of mental perfection which is of less importance. The slightest material prescriptions touching the regime and hygiene, represent as many small levers of action, as many means of education, as many exercises of will to reform the character and perfect the spirit. That is moreover the essential rule of terrestrial life to serve as agents of evolution, of education, and of individual progress.

The naturalist physician must know that the means of cure which he adopts correspond to processes of spiritual elevation; we insist purposely on this point.

What represents in reality a sick person who comes to consult him? It is an unfortunate being who is a victim either of his ignorance, or of bad examples or carried away by the power of his instincts. He is on the wrong road and is struck. Forced by his suffering, he finally confesses his trouble, he recognises his own powerlessness. By means of clever and illuminative questionings, his imperfections will be avowed and spread out in the bright light. It is the rule of the physician to unveil his errors, to show him the long interlinking of the mistakes committed against the laws of human health, and the rules of his individual nature to discover for him the genesis of his disease to indicate the way of regaining health, by a series of material

* Hartmann: *La Magic blanche et revise* p. y. 8, 330, 331.

† Sedir. *Evangelies*. V. III. p. 8. and in *Breviaire Mystique*.

corrections which are in reality for the culture and possession of the essential qualities of self-control, purity, renunciation and obedience. That is the significance of the dietic restrictions and hygienic precautions. At the same time as they produce organic improvements they act powerfully on the mind. They teach how to use pure forces, how to obey a discipline, regularity, order, how to renounce the superfluous, to simplify life, to act always with faith and good will. The patient learns to correct himself and accepts to make a series of small sacrifices which will allow him to grow spiritually. After all it is not always a small matter to decide not to have the blind existence and the impure regime of everybody, to renounce egotism, the ambitions of pride or vanity which show him a disproportioned life to his capacities and merits, to fight against his inexactitude and weakness and to control his passions. But once warned and put in a position which enables him to experience the well found benefit of the new orientations which one recommends him, he will become more clear sighted in his turn in discerning and recognising in himself the bad effects of the dietic hygienic errors and the good effects of the corrections carried out. The patient acquires in such a way the intelligence of life's laws and the comprehension of the reasons of right and wrong. He learns how to live submissively and well regulated: he can then become his own physician and the master of his destiny.

Let us make now this marvellously instructive statement that the way of physical health and the way of holiness lead in the same direction and that their means of conquest are copied one from the other. There is however nothing to be astonished at for Truth is one and is to be found immovable on all the planes of Natural creation. A good parallel of the rules of sanctity and the prescriptions of health establishes it clearly.

Be pure, says white magic; and for this uprpose liberate yourself from your sins,

decide not to fall back in your errors, avoid unhealthy physical contact. Isolate yourself, take pure water, live in pure air, take above all bloodless nourishment to avoid the pollution of corpses, low influences of brutality, of terror, of dirtiness fixed on animal food, by the bestial mentality of the animal and also by the material acts of slaughtering and dismembering.

Eliminate your poisons, be careful not to commit vital mistakes, use in its turn white medicine, purify your humors, living in the pure air of the country, avoiding unhealthy influences drinking clean water, washing with un-contaminated water, following a non-toxic regime, vegetarian or chiefly vegetarian, in order to avoid the toxic or the uratic fouling caused by animal diet.

Know how to control your passions and learn to sacrifice yourself. This is asked by wisdom, in depriving yourself often, in fasting periodically, in bridling your bad instincts, in being humble, unceasingly engaged gently and harmoniously in works of charity and bounty.

Give up gluttony, recommends naturiste medicine; be sober and heal yourselves by fasting, dominate your outbursts, work in order to keep your vigour and be useful to society, act in everything without presumption or precipitation so as to avoid errors in regime, hygiene and conduct of character, which all are bad for the health of the body.

Be humble and live in mystic submission, recommends the age. Have faith in God and accept the ordeals as acts of expiation and means of spiritual elevation.

Don't revolt against illness, says the naturiste medicine, don't fight the symptoms out of pride or impatience. Accept the work of purification of the illness, understand the warning it gives. Give up the errors of conduct which have provoked it. Be confident, reassured and optimistic.

Offer yourself to God. Help yourself by religious ceremonies, leturgic chanting and prayer to fortife the link which enables

you to receive his daily help prescribes the White Magic.

Have the cult of nature of the earth which is our mother, of the Sun which is our source and of the whole of cosmic powers scattered in the atmosphere through which we receive life, resistance and health—commands white medicine. By a series of acts and gestures—which constituted a kind of ceremonial magic, perform every day applications of water, air and light natural and methodic exercises; joyous chanting which strengthen the bones which link you to nature and help to receive the vital ambient forces, and to penetrate into you in full doses, by gestures of imploration of appeal and respiratory acts caused by the application and the natural physical exercises.

The concordance is clearly visible between the laws of wisdom and the rules of health. And not only that they are in accord but they are complimentary to each other. Therefore they have to be followed together in order that the old saying can be totally and harmoniously realised. Then would disappear the shocking anomalies, which we find so frequently in history; of a religious spirit ignorant or contemptuous of natural laws illtreated by their bad corporal direction, and great physicians without any spirituality, victims of their sensuality and irreligion.

But-one says-pharmaceutic medicine produces prodigies too and effects undeniable recoveries of health. Apparently—Yes. There exist really two means for re-establishing the balance of an apparatus out of axis. One can put a weight on the side which is lifted, or discharge the one which gives way.

The human organism can be roughly compared with scales of precision, which in a normal state oscillates easily with the rhythm of natural actions. If errors of manipulations are committed one of the pans is charged with impurities which makes it to go down permanently, it means morbid imminence. If the errors are accu-

mulated, the pan goes down and stays there fixedly—it means illness. What acts in this case? Instead of discharging the heavy pan and to clean it carefully, it finds it quicker and easier to put bluntly another weight on the opposite side. It uses symptomatic repressions, materialising process and strong excitement which appear as a shock in the free pan so as to supply the counter weight and to cause the start which will allow the two pans to regain the same level. The life with its oscillations can begin again, but it has no longer the same case. Afterwards the initial errors not being corrected, the weights accumulate on both sides so as to exceed the power of resistance of the beam and supports. The apparatus is then irremediably damaged—that is the chronic disease. If the errors continue and if the treatments remain as illogical and cumbrous, the beam breaks—it is death.

The tactics of naturist medicine are quite logical. Instead of jumping at all the morbid symptoms of redemption in order to keep them on the encumbered pan instead of cutting the fever for example to dry the expectorations, to block diarrhea, to suppress perspiration, to force back vomiting, to stop the bleeding of plethora, to strangle time after time the organic defence, to charge the free pan with organic juice and drugs. The naturist physician makes himself the minister of nature, the server of the bodily forces, the purificatory aid of the organism, in actuating the departures of impurities, by solvents by proceeds of supplementary evacuations (mild, renewed, compress) which patiently lighten the organs, purify the blood and completely liberate the economy so as to reestablish the right state and the case of the scales which not being brutalised or dirtied, vibrates again freely.

In this way "naturist" medicine spares the patient morbid transformations and relapses, degeneracy and chronic infections. It cleanses instead of dirtying; it educates instead of obscuring; it prevents the ill instead of cultivating; it renews instead of engulf-

ing; it spiritualises instead of materialising. Its instructive and moralising value is incommensurable, because not only does the patient who is looked after in logical, simple, non-toxic, natural way regain his healthy looks and forces, from the beginning of his convalescence, but having learned the real causes of his disease and the proceedings of the cure he seeks to determine not to be ill again; a more noble aim is indicated for his activities than to pursue only the fattening of his body and to provoke an over-excitement of his forces, letting the vice of his conduct continue to exist. Instead of believing that a vaccine or a chronical product is capable of providing immunity and so risk becoming a slave of drugs and an irresponsible social being who thinks only about his rights, the patient resuscitated by 'Naturist' medicine enters a new world of duty and responsibility. He knows that he has in himself and in his natural environment all the useful forces to live, to recover, to progress. He sees a transformation taking place in him physically and mentally, a profound comprehension of the meaning of life and its difficulties which satisfies his intelligence his heart, his aspirations. He aims only to live with

straightforwardness, purity and good-will. He has understood that individual effort are the bases of physical vigor and spiritual happiness. From now on his conduct will be religious and healthy, that is his acts will be in harmony with celestial and divine order, as with terrestrial and natural order. He has become a kind of lightning conductor against ills, he will silently radiate good influences. His good examples of serenity and of health will serve as a magnet for others' good-will. He will be able to work as a reformer, for he will possess the only primordial condition allowing the re-establishment of physical and mental peace in others after having instituted it first in himself.

The future is clear and belongs to Naturist medicine. Little by little it will come into public possession in the form in which every one can understand and practise the fundamental laws of wisdom which it will disclose in some way. Through it individual progressive uplifting will take place, which will totally transform society, embellish life and bring men to universal fraternity, to permanent health and spiritual felicity.

THE ALCYONE STAR GROUP, CONJEEVERAM

8th ANNIVERSARY CELEBRATIONS.

The 8th anniversary of the above Group came off on Sunday the 11th May, 1924, under the presidency of Mr. M. S. Sundara Sarma, B. A., of Madura, the Assistant Divisional Star Secretary for South Tamil and Ceylon, when Mme. I. DeManziarly of France, the President of the Ananda Lodge, T. S. in Paris, delivered the valedictory address on "The Significance of Beauty and Art in Life". In the morning Mr. Sarma and Mme. Manziarly addressed the closed Star meeting at the T. S. Hall. Immediately after this the Annual Business meeting of the Group commenced with music under the chairmanship of Mme. DeManziarly. At this meeting a resolution of loyalty and greetings to the Head, the Protector and

the delegates of the International Star Congress to be held in Ommen, Holland, was passed. Bros. S. R. Krishnan and C. P. Ranganatham were then unanimously elected Joint Secretaries of the group for the current year.

The public portion of the anniversary was held in the evening at the Reading Room premises with Mr. M. S. Sundara Sarma B. A., in the chair. Mme. I. DeManziarly in the course of her valedictory address on "The Significance of Beauty and Art in Life," said, "One of the chief obstacles for understanding between one country and another is the difference in language. At the session of the first International Star

Congress held in Paris, it was discussed that there shall be one universal language for all people to understand and it was found that even Esperanto was not a success. But there is one language which is easily understood by all and that is the language of BEAUTY. If we go to the mountains, may be the Himalayas or the Nilgiris or the Alps or the Pyrennese, it is found that these mountains are beautiful and they speak directly to everybody in the whole world. That is God's language and God's language is Beauty. Everything He creates is beauty.

If you pluck a leaf from the tree the more you look at it the more you discover its inner beauty. You will see through it the design of all the small veins in the leaf, and how the juice goes. If you pluck a flower such as a rose or a lily and take it in your hand you will find that something radiates which goes straight to the heart. No Spanish, Italian, Hindustani or Tamil is required to enjoy the smell of a flower. The whole nature is such a profusion of beauty that these things will never be seen by the human eye. Take the ocean for example; there are millions of fishes and they go about like so many jewels playing in all beautiful colors. It is impossible to tear oneself away from the fishes playing in the water. Everthing that God creates is Beauty. The expression of the highest spirit is an expression of Beauty. It means that it is impossible for the creative spirit to express Himself in any other way than beauty.

"The members of the Star are certainly interested in this particular aspect. We hope that the World-Teacher will come back to the Earth for humanity. All in the present day is like a body torn to pieces; for religious, political, social conditions, all these have divided humanity into pieces, into various classes and castes and *this* humanity wishes to live and not to die and wishes to have something which will help it to regain its ancient strength. So this desire for regaining expresses itself in the waiting for the World-Teacher—a Teacher so big that He may come for the whole world and who will no longer bring about a new religion or political tendency and who will be one God for the whole world and one Father for the different children. Krishna and Rama came for this portion of the world. The Buddha came and lived in India. But though Buddhism left India its votaries are in millions in China, Korea and in Japan.

The Christ came and His religion spread to the west; but the coming World-Teacher will be for the whole world. Until now Beauty and Art took not a small part in religion. Beauty cannot be divorced from religion; for, you will find in your temples so many carvings on stone pillars because, it is impossible to think of the places where you have your God-idea without giving to it a beautiful cut. Why is the Koran beautiful? Because it is impossible to express the truth of the eternal spirit without using a language which is beautiful. We must strive to live more and more in Beauty, for that is Spirituality and that is Truth.

"Beauty cannot be divorced and kept separately in shelves, in pictures or museums. But we must have it everyday round about us. There are people who will not listen to science or to religion. But they will listen to Beauty. So, we must live in our work and we know that the World-Teacher will speak a new word this time which has not been said by other World-Teachers who came. The Buddha said Knowledge and Determination. The Christ said Love. Other Teachers have said Purity. But none until the present time have said Beauty. As Beauty is a universal word which is understood by all, this word will carry all humanity. Think of Chaitanya, how he danced and how he sang and think of all the other rishis and you will find that the highest expression is Beauty. The Yogins go to the Himalayas not because there is solitude but in such high places there is beauty and in that atmosphere of beauty higher spirits like Devas go and live. The highest spirituality we may achieve through a new Path—the Path of Beauty, not in temples, not in museums, but in our daily lives, in our habits, in our houses and in the expression of what we are doing from the morning. In this endeavour we know we are going on the Path where we shall meet the greatest poet and the greatest painter, and the greatest sculptor, who is the World-Teacher who will paint and sing and make poems in our souls through the power of the Spirit".

Mr. M. S. Sundara Sarma, in his concluding speech requested the audience to leave off their snobbish babblings on the political platforms but to ponder deeply over the interesting points that had been brought home to them by the learned lecturer.

REPORTS

Organisation of the KERALA STAR DIVISION.
HEAD QUARTERS :—Trivandrum.

JOINT DIVISIONAL SECRETARIES :—Bro. Manjeri S. Ramaier, High Court Vakil, Chalapuram, S. Malabar.
and Bro. R. Srinivasan, Professor, Trivandrum.

DISTRICT SECRETARIES :—

1. *Alleppey* :—Bro. Manjeri Ramakrishnier, S. D V., Alleppey, Mrs. V. K. Nair, Joint Secretary.
2. *Trivandrum* :—K. Kesava Pillai, Thekkeyvedu, Pettah, Trivandrum.
3. *Ernakulam* :—Bro. P. Chandrasekhara Menon.
4. *Calicut* :—Bro. V. Gopalakrishnier, Vakil, Chalapuram.
5. *Badagara* :—Bro. V. R. Subramania Aiyar, Vakil, Badagara. Mrs. C. Atchuta Menon, Joint Secretary.
6. *Mangalore* :—Bro. Somasekhara Rao.

DIVISION OFFICE :— All registers, records, correspondence, etc., will be maintained at the Head Quarters by Bro. R. Srinivasan, to whom all applications for membership and Group Charters, as well as other communications, should be sent. Bro. Ramaier will be in charge of general propaganda.

LITERATURE :— (1) A pamphlet containing the objects of the Order, Star songs, etc., will be

published in Malayalam.

- (2) A bulletin will be issued by the Divisional Secretaries from time to time.
- (3) The Divisional Secretaries will form a Literature Committee to write articles and leaflets and to publish them in Newspapers, etc.

FESTIVALS :— These will be utilised for extensive and intensive propaganda. A list of such festivals will be prepared and sent to all Star workers. Help will also be given by the Division Office in the shape of literature, posters, lecturers, etc.

SPECIAL WORKER :— A special worker will have to be appointed soon for the Star work on this coast, part of whose expenses may be met by the Kerala T. S. Federation.

TRIVANDRUM STAR ACTIVITIES FOR

MAY 1924

In connection with the Shri Buddha Jayanti there was a special Star meeting on Sunday the 18th May, and Bro. R. Srinivasan addressed it. He spoke of the importance of the day, the place of the Buddha in the Great White Lodge, His work as the previous World-Teacher and the different messages He gave on the occasions of His visits. "He is the Flower of our humanity—its highest product; He was the first of our humanity to reach that stupendous height."

REVIEW

SRI SANKARACHARYA

BY K. S. RAMASWAMI SASTRI, B. A., B. L.
Published by The Vasanta Book Depot,
78, Coral Merchant Street,
Madras.

This booklet of 72 pages belongs to *The Great Teachers of the World Series*. It is a marvel of comprehensiveness and cheapness. Sankara is at once the pride and culmi-

nation of Indian intellect. And yet there are many who know nothing about him and his philosophy. This small book gives a large amount of information about Sankara's life in a short compass as also an extremely lucid summary of his philosophy. We hope that its excellence will be maintained in the other books of the series. It is a sign of the times that this series will

include not only the great teachers of India but of the whole world, for, indeed, they do belong to one fraternity, though they may differ in race. It would improve the quality of the series if a small bibliography be added at the end of every book. Further, in a popular series like this there should not be any straining after scholarly effect. We wish the enterprise all success.

The price of the booklet is Annas 2.

K. N. P.

(The first of this series is entitled *Chattanya* and written by Principal C. S. Trilokkar, M. A. Our readers are sure to remember the life of this celebrated saint from the pen of our worthy and revered Brother.

EDITOR B. O. S.)

FINANCE

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N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer

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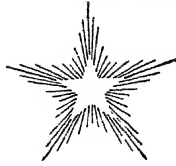
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Brothers of the Star

The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by **V. C. PATWARDHAN, M.A., LL.B. (Cantab.)**
Acting Editor: **B. RAJAGOPALAN, M.A.**

Vol. X., No. 11

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th, 1911)

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One, Inland, and Rupee one and annas eight, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be

addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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11. **North and West Tamil.**—MR. T. B. BHASHYA-CHARYA, "Daisy Lodge," Coimbatore.
12. **South Tamil and Ceylon.**—MR. M. SUBRAMANIAM IYER, Theosophical Society, Adyar, Madras, S.
13. **Karnataka.**—MR. K. VENKATARAMIAH, Fort Centre Road, Basavangudi P.O., Bangalore City.
14. **Kerala.**—MR. MANJERI S. RAMA IYER, Pleader, Chalapuram, Calicut.

Mr. R. SRINIVASAN, M. A., M. R. A. S., Maharaja's College, Trivandrum, Travancore.

15. **Central Provinces**—MR. R. M. BANSOLE, Mahal, Nagpur.
16. **Burma.**—MR. N. A. NAGANATHAN, 21, 49th Street, East Rangoon.
17. **The Far East (China and Japan).**—MISS DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China.
- N. B.—Bengal, Orissa and Assam, are attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor **Indian Star Headquarters, Adyar, Madras, S.**

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Annie Besant
(About 50 Years Ago)

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

We again remind our brothers of the importance of celebrating the Jubilee of our Protector's entry into public work on the 25th of August. Let us show the gratitude we feel to the Protector for all that she has done to us, openly to the outside world in a way which would open its eyes to the regard in which she is really held by a large number of thinking people, when it is thinking (and thinking wrongly) that she has lost all support. London must have, ere this is published, had its grand demonstration on the 23rd July as our friends there wanted the presence of our great leader at the time of the celebration. Adyar joined in the demonstration through a cable, rather a number of cablegrams, one of which was despatched on behalf of the order in India by the Joint National Representative. We hope to receive full accounts of the Queen's Hall Demonstration in due course.

* * *

Let us not be behindhand in the demonstration of our gratitude, as we have been the recipients of her help much more than any other people in the World. True, the Protector will not be here at the time as she is expected home only on the second of September, starting from London on August 14th, but let that be an additional reason for our taking more pains and making our demonstration a huge success.

* * *

Our readers will be pleased to read the letter from Mr. Patwardhan printed

on another page. He and his wife are expected in India along with Mr. Krishnamurti in November next when really a large party might also arrive. From letters to Adyar, we learn that after Ommen Star Conference, Krishnaji and a few others are to spend a month somewhere in Italy and then start for India. Krishnaji is expected to be accompanied by his brother of course, Mr. Rama Rao, Lady Emily Lutyens and her daughters, and Mr. and Mrs. Patwardhan.

* * *

We are asked to give publicity to the following and do so with pleasure:—

The Art Lodge of the Theosophical Society in Austria is issuing in print the *Invocation* set to music by Walther Rlein, thus complying with the wishes of those present at the performance of the Round Table Play during the Congress-days at Vienna, July 1923, when the same was being enacted with great effect. The invocation is composed for violin and piano or harmonium, and the words of Dr. Annie Besant addressed to the World Teacher may or may not be spoken at the same time.

Kindly address orders and money to John Cordes, the National Representative of the Order of the Star in the East, Theresianumg. 12, Vienna IV. Austria.

The Children's Home "Eden" of the Theos. Fraternity in Education in Austria is to receive all profits accruing.

The price of a copy is two rupees.

THE WORK BEFORE US

BY THE NATIONAL REPRESENTATIVES

In an interesting letter to the Press, our respected countryman Babu Bhagavan Das, throws out certain very thought-provoking hints and suggestions, which are of extreme importance from the point of view of the Star. Although the letter contains matter of a political kind, we do not refrain from commenting on it, because politics is raised to a non-controversial level. We, as members of the Star, have nothing to do with this party or that, but we are interested in the welfare of our country, specially from the point of view of preparation for the Coming. All methods animated by love, for the improvement of our country and for bringing the bleeding fragments of the world together into a common brotherhood, have the good-wishes and the co-operation of the Star.

Babu Bhagavan Das complains of the lack of unity, the dominance of the self and other selfish tendencies in the members of the Non-Co-operation Party. We have always had a suspicion that large numbers of those who avowed the creed of non-violence, did so without the adequate preparation in cleansing their hearts of all hate. There was an emotional unity, but only few, if any, were impelled by the emotion of love, while the vast majority were urged by the emotion of hate and anger, and Babu Bhagavan Das says that *en-theos-iasm* gave place to "en-demonism." It has been instrumental in creating bitter religious hatreds and quarrels. Looking at things from an ordinary point of view, one would despair, but there is always hope for this world, so long as there are Great

Beings to look after it.

While pleading for political Swarāj, Babu Bhagavan Das puts forward the view that Religious Swaraj or peace and Individual Swarāj or self-purification must first be attained. The Hindu—Muslim trouble, which is rampant in India, the squabbles of Christian countries, the racial hatreds, he says, are all due to a decay in religions, and "whenever there is a decay in righteousness," says Sri Krishna, "then do I appear in the world." Babu Bhagavan Das says: "Such a time is the present for all the earth's human world, at any rate, for India." He goes on to say "Religionists, the followers of the various religions, will never unite, until and unless the Religions unite. A new proclamation of the essentials which are common to all religions, and which are to be found in all the existing current great religions, is all that is wanted."

This is exactly the view on which the Order of the Star in the East is founded. The birth of a new civilisation or a new age is always preceded by a decay of religions and such a decay has set in to-day. It is this decay which is indicated by the Hindu-Muslim troubles. No amount of lip-unity can lead to real unity, so long as it has not its foundations on healthy Self-knowledge. The common basis of all religions must be proclaimed emphatically. Nor should we expect this proclamation from ordinary leaders of men. To achieve its object, it must come from One Who can speak with authority, from One Who can say with knowledge that all religions are one in the core. It is the

advent of such a One that we of the Star are looking forward to. He will not only guide us out of the tangled forest in which we have lost ourselves in India, but will also give a new hope and fresh ideals to the West, which is faced with a deadlock in all directions.

In order to prepare for the advent of such a Great One, we should all co-operate in doing what we can to break down barriers and artificial distinctions. We should try and study the religion of each other, find points of contact, get to the bedrock of things, so that we may know the essential and common

foundation of all. It is the duty of Star members to lend a helping hand in any such friendly survey of religions. It is by sympathy and understanding alone that we can build a united nation and not on the spurious and unsteady foundation of a common hatred. It is when each honors and respects the religion of the others *as much as* he does his own, that one can say that unity has been achieved. The Hindu-Muslim problem is a very disturbing problem in Indian life and we must attack it at the very root.

Y. PRASAD

NOTICE

This volume closes with our next number. Subscriptions, therefore, should be renewed before the end of September, otherwise you are likely to get a V. P. P. in October, which means the unnecessary payment of an extra three annas.

Those whose subscription begins from April last can by paying eight annas more make it renewable at the end of the year, otherwise they will have to renew it in March next.

It is particularly requested that if it is intended to discontinue the journal, an intimation to this effect must reach us by the end of September next; otherwise subscribers will be morally bound to accept our V. P. P.

MANAGER,
Brothers of the Star.

A MESSAGE FROM THE HEAD

(OF THE ORDER OF THE STAR IN THE EAST FOR THE FORMATION OF
Self-Preparation Groups)

The Order of the Star in the East is now entering upon a new and very important phase. Since the World Congress of the Star in Paris in 1921, the Order, throughout the various countries, has come more definitely into closer touch with the mighty force of spirituality which is behind our movement. Few of us have truly realised the potency of our ideal or of the Order; we have, many of us, joined the Star through intuition and belief, and having once joined, we thought that our duty was accomplished, and henceforth we should but wait for the appearance of the World Teacher who would give us definite instructions and lead us to

the Path of Reality. We have a vague idea that with the appearance of the Great Being our troubles and miseries, small and great, would vanish like the thin morning mist under the warm rays of the rising sun. We have not realised that it will be quite the contrary. Do not let us deceive ourselves with false and erroneous conceptions of the Coming, nor should we have exaggerated ideas and dreams about the teaching He will give forth. When there is a dreadful storm and the countryside is swept by a mighty hurricane, everything bows down before them; the strong and the powerful resume the old course of life, following

their evolution doggedly and unyieldingly, whereas the weak and the feeble break and fall to the earth, only to rise again in the next life and perhaps to be blown over again through many lives. Likewise, this will be the case with the majority of us, the strong and the unyielding ones will carry on the great teachings of the Beloved Teacher and will follow Him, and the weak and the yielding will resume the old evolution with its ancient wrongs and misfortunes. The Lord, when He comes, is undoubtedly going to bring peace and tranquillity, but He will be the very storm, the very centre of the hurricane; He will be the flame that purifies all indecent and unholy things and yet He will be the Incarnation of Gentleness and Compassion. The glory of His greatness will be beyond our thought and our puny imagination. His great love will be beyond our small comprehension.

When the World Teacher is with us, the entire humanity will be divided into two classes, those who will follow rapidly along the mighty Path, which the Teacher will point out, and those who will idle away the precious years in the slow waters of normal evolution. This division of the people has occurred, whenever a mighty Teacher has appeared in the world. When the Lord Buddha was with us, His power and His teachings divided India into two such classes. When Christ appeared in Palestine, there were two such divisions of the Jews. It is but a natural classification, and when the World Teacher is with us once again, there will be such a grouping. Within the very Order, there will be such a differentiation. Hence the members must NOW decide which path of evolution they will follow. For those who will follow the swift and exacting path, we have decided on the formation of these Groups whose purpose will be to prepare the members to understand the teachings of the Lord and to co-operate with him. Above all, these Groups exist for the sole purpose of training the members to put into practice the

teachings that we have already at our disposal.

Now I want to emphasise one very important point concerning these Groups. It is my intention to make these Groups, throughout the world, into a magnificent success worthy of our ideals and an instrument suitable for the Teacher to use. To assure ourselves of this, I would ask the members, in all sincerity, not to join these Groups for self-preparation, unless they desire earnestly and honestly to help and to co-operate with those who "mean business". It would be most unfair to hinder those who wish to prepare themselves NOW, so as to recognise the Teacher and to be able to follow His teachings, intelligently and enthusiastically. So I would earnestly beg the members not to make these Groups futile and ineffective. These Groups are but among the many ways of preparing the world for the Teacher. Hence there is NO necessity whatsoever that all members of the Order should join them. The Star is so wide in its attitude and its outlook that it can embrace all kinds of activities and be tolerant towards them all. Consequently the members, who do not like these Groups and the underlying principles of them, can work along other and equally important channels that will be used by the Teacher. Hence no member must adopt an intolerant attitude towards any of his fellow members who may be working along different lines. They are all important and necessary for the Teacher.

I would beg the members to make up their minds BEFORE they join the Groups and NOT AFTER. We want to have in these Groups only those who have decided, at all costs, to follow the swift and exacting Path. I want to point out that those who join the Groups bear a great responsibility and this responsibility always abides with them, for on each one of the members depends the success and the usefulness of the Groups. So, friends, I would urge on you all the great importance of these Groups, and please do not join merely out of curiosity. We mean business and we do not want those

who take up new things merely because they are new. I cannot over-emphasise this point. This formation of Groups is a new experiment; and I am quite convinced that they are going to be a success, for the blessing of the Teacher abides always with those who make a sincere and an honest attempt.

It will thus be abundantly clear to all members that I do not desire that they should merely join these preparation Groups out of curiosity or with the idea of gaining something mysterious and occult. I intend these Groups to be entirely composed of those who have but ONE desire, ONE thought and ONE purpose in life—to tread the noble Path that leads to glorious Enlightenment and to perfect Peace. They must be prepared to sacrifice themselves utterly for their idealism and to attain their goal at all costs, irrespective of everybody and everything. They must be prepared to give up their petty personality for the great work and to carry out in their daily life the teachings and the knowledge that they may obtain in years to come. Their purpose in life must be to become perfect by following the Plan laid down by God for Humanity and to achieve that perfection as soon as possible. Their whole life, their entire energy, their utter devotion, however small or great, must be consecrated at the altar of sacrifice and to the Master. In fact, my brothers, you must be able to give up your love, your wife, your children and your very being to the Great Teacher, for you cannot serve both. The ancient teaching remains eternally the same. The Law does not change, it is permanent, it is immutable and ungovernable; it is we that change, that are impermanent and that are governed. We have wandered away far from Truth, and we are walking ignorantly and carelessly in the paths of little knowledge and of passing happiness. Do not let us waste our energies in discussion how we came and why we have come to these unknown and strange paths, which have become so familiar and smooth under our even tread. The whole

world, except the happy few, has strayed from the original and noble Path but the entire world must eventually return within its sacred fold. The sooner we realise this fact the quicker shall our feet be cleansed of mire, and the quicker shall we be on the Path of eternal happiness.

In order to help humanity break away from untruths and unrealities, we have formed these Groups and hence will be seen, by thinkers, the importance and the great responsibility that lies with all those who think it worthwhile to join them. It is also, then, very clear why I insist so often upon this fundamental fact that if the members are not prepared to carry out the spiritual teachings, it would be kinder and more helpful, if they do not stand in the way of those who wish to make progress. I am not so intolerant that I wish to force any individual into these Groups, but I do not desire that these Groups should fail because of those who join merely out of curiosity and those who have nothing else to do in life. I would beg all the members who join to bear this constantly in their mind. We mean business and those who have no such ideas had better stay out of these Groups. There are other means and other work within the Order of the Star in the East in which members can expend their energy and their enthusiasm. Please bear this in mind also, that all are equally important, and what is required is that the work should be done. There is no distinction in the work, no distinction in privilege, nor are there any degrees of work. The Great Being is the absolute judge and He judges according to the service and love that we expend towards humanity.

The work is of the utmost importance and individuals with their troublesome personalities are of no consequence in the eyes of the Master.

With this fact made absolutely clear to ourselves, let us proceed, and we should not forget this truth at any time, however high or low our evolution may be.

March, 1923.

J. KRISHNAMURTI.

NOTE: This message is published for the information of members of the Order, who wish to lead a more dedicated life in preparation of the Coming. It is of extreme importance that such a band of devoted workers should exist in every country to carry out His Will when He comes.

A Self-Preparation Group has been started in India, with its Headquarters at Adyar. Any member of the order, who wishes to join, (a) should apply in a prescribed form through his

Divisional Secretary with an annual Fee of Rupees Two only, (b) should be a member of one year's standing and (c) should be ready to prepare himself in all ways on the lines laid down by Mr J Krishnamurti.

Every member of the group is supplied with a monthly message of instructions from the Head and a Study-Meditation Pamphlet.

N. S. RAMA RAO,
YADUNANDAN PRASAD,
Jt. National Representatives.

FROM ENGLAND

V. C. PATWARDHAN, M.A., LL.B.

Krishnaji and his brother arrived in London on June 15th from America. They were met at the station by a small group of their followers and admirers. Dr. Besant was among the party to welcome the two brothers, but the train being late, her public lecture at Queen's Hall called her away. The brothers have both greatly profited by their sojourn in America and are spending their days quietly at a suburb in London, prior to proceeding to the World-Star Congress in Holland early in August. The news of their intended arrival in India about the middle of November next will be received with immense joy by all our Star members.

* * *

The Order of the Star in the East in India must congratulate itself on being able to send to Europe one of its Joint National Representatives to represent it at that Congress. It is to be remembered that a special feature of the Conference will be its departure from the usual practice of holding it in conjunction with the Theosophical Convention, and it is therefore the more fortunate that we should be able to have our National Representative taking part in it, and have the opportunity of bringing back with him added experience and inspiration.

* * *

Mr. Rama Rao arrived in England on May 29th, and members in India will be glad to hear of his activities within the last few weeks. On June 5th, he addressed a meeting of the Youth Lodge where he traced the rapid growth of the Youth Movement in India under the inspiring leadership of Dr.

and Mrs. Arundale. On the 7th, he was charged with the duty of bringing to the President of the Theosophical Society the greetings of the members of the T. S. at the British Convention which was held from June 6th to the 9th, in the Queen's Hall, London. On the 11th, there was a Social Gathering in the afternoon in his honor at the Star Headquarters in England, 6 Tavistock Square. A large number of members from the Continent, who had arrived for the T. S. Convention were able to be present. After refreshments and interchange of social amenities, there was a member's meeting which was addressed by Messrs. Rama Rao and R. L. Christie, the Representative from Scotland. This meeting was proceeded by a Self-Preparation Group meeting, addressed by Mr. Felix Connier (Germany.)

* * *

On June 21st, Mr. Rama Rao accompanied by Lady Emily Lutyens went to Manchester for two days to take part in the Star Conference. Mr. Rama Rao gave two addresses to the members, one on the life of the Christ and its lessons, the other on the Order of the Star in India, both of which were greatly appreciated. Lady Emily also gave a public lecture on "The Coming of the World-Teacher". In addition to these, Mr. Rama Rao has been addressing other meetings of a minor character.

Readers of the *Brothers* will be glad to have a short account of the work of our Reverend Protector in this country which I hope to send in next month.

SETH

THE TRUE STORY OF AN EASTERN BOY

BY F. G. PEARCE

His real name was "Satyananda" and I do not know how it came to be abbreviated into "Seth," but everybody called him that. Somehow it fitted him. When I first knew him he looked like a funny little old man. He seemed to grow younger as he became older, but he always had a wise little old twinkle in his kindly eyes. On the other hand there were many aspects of him, and of his personal appearance, which revealed him for the childlike soul he was. Even as a youth of eighteen he had the hands of a girl and a funny little mouth which made you think he was four years younger than he really was. It was that mouth which, when he was a kiddie gave him away completely (even in his moments of best behaviour) as one of the most elvishly mischievous and laughter-loving of them all.

He was an utterly simple soul. He was incapable of deceit, of a mean or ungentle kind. This is what made it practically impossible to be angry with him. Like all boys he indulged in his peccadilloes, and he did not lack courage when it was a question of paying for them. But I doubt whether he was ever called upon to suffer more than the minimum penalty permissible in the case. It is no easy matter to have to punish a little old man who looks up at you as if to say: "What a puzzle this funny old world is; even I, with all my experience, have come a cropper again through playing tricks with it! Can you help me to solve the puzzle?" And then, if one exacted an imposition or other penalty, that innocent gaze would be turned on one as if in reproachful comment: "Is *this* what you call a good way of helping a fellow to solve his problems? I am sadly disappointed in you, my friend, but I suppose I must forgive you." It made one feel more guilty than the real malefactor!

I remember Seth first as a funny little monkey,—one of the *Cubs* (the Junior branch of the Boy Scouts). This was just the right

kind of organisation for him to take part in. He thoroughly enjoyed himself playing about with his brother "Cubs", taking part in all their quaint games and tests, and making everyone else merry by his innocent tricks. Sometimes too when performing his duties he had a serious and earnest look that was irresistibly comical. But it was really the deeper side of his character showing out, whatever we may have thought at the time. He *was* in deadly earnest about some things.

Then it fell to my lot to be three years away without seeing Seth. When I returned, lo! and behold! he had grown from childhood to young manhood. At least, parts of him had grown up. Seth himself was unchanged. He was the same simple, merry soul. Everybody loved him.

* * *

It must have been when he was about sixteen years old that he came into touch with some of those people who proclaim the advent of a World-Teacher, a Jagad-Guru, a Bodhisattva. It is a simple creed, and it exactly suited Seth. It gave him just that sort of object for the devotional side of his character that he needed; (for the element of devotion is rather lacking in orthodox Ceylon Buddhism;) it gave the serious side of him something to thrive on, without suppressing the light-heartedness which was his greatest charm. He never worried himself about arguments or authorities; it was enough for him that he *felt* the need of a *living* object of devotion, and that through this belief he *found* one. He rarely spoke of his belief, and never preached it aggressively.

A camp or an outing was seldom held without Seth being of the party. For two reasons. First, the others were always glad to have him with them. Second, one of the intensest of his simple pleasures was to enjoy beautiful scenery. When we were on

a boating-trip he would sit in the bows, singing away to himself (for he had a sweet voice, almost like a girl's). At the end of a song, someone would say, "Seth, now give us—(naming a Sinhalese song)". He would always oblige, and so the way was made pleasant with music.

* * *

I cannot imagine how Seth would have fared in the rough-and-tumble of life. Probably his innate kindliness and cheerfulness and simplicity would have pulled him through somehow, and I am sure he would not have been soured or spoiled. But he would have been taken advantage of. He was hardly fitted for the world's scramble for subsistence. He met his death in trying to fit himself for it.

* * *

He was not a clever boy, as far as book-knowledge goes. But like most Ceylon boys he had the idea that he *must* pass the Cambridge Senior Examination in order to fit himself to face life. He sat for the Cambridge Junior and failed. As he was getting on in years and did not wish to be in a class apart from his fellows, he disregarded this

and sat for the Senior the following year. Few people guessed how much this generally light-hearted boy was worrying about his fate in that examination. It was one of the things that he took seriously. Though he laughed if you referred to it, it was really no laughing-matter to him. He thought that his future usefulness depended on it.

* * *

Just about the time when the results were due, he fell ill, and was taken home. The Pass-List appeared and his name was not in it. From his sick-bed he maintained that he *must* have passed and that a telegram would come rectifying the omission of his name. Shortly afterwards he developed typhoid fever. In his delirium he often asked: "Has the telegram come? Has the telegram come?"

Just before he died, he said: "The telegram has come; I have passed after all." Then he clasped the little silver Star that he wore on a string round his neck. And, leaving that same gentle smile upon the lips of those frail, childlike features, his spirit passed. Dear Seth!

RESIDENTIAL SCHOOLS—A NEED

BY V. R. SASTRY, B. Sc.

It is agreed on all hands that the question of education in India is not receiving the attention from our elders that it deserves. We have in most cases a few established Universities that tend to run in old grooves with practically no breadth of vision. They are deplorably lacking in the spirit of enterprise and experimentation, and to speak of initiative is a mockery. At the other extreme we have a number of schools started by young enthusiasts from the political field; but like all work done on the spur of the moment they spring up like mushrooms and die out quickly. Most of these schools are made tools for political propaganda, and as such, the education imparted therein has too much of the political flavour about it.

These expedients to locate a sound system of education are hence mostly abortive and the schools that survive this inundation of political feeling are but few.

Between these two extremes the present younger generation of India finds no satisfactory foothold and has either to embrace the one extreme or the other, with results disappointing and sometimes ruinous. So, the burning question of the day in a very true sense to those who can see behind things is not so much political freedom or Swaraj, but a sound system of education. Those of us who are young to-day will soon inherit the politically free India of to-morrow, a glorious fruit of the labours of our present day leaders. But, what shall we do with this

precious gift not knowing the wherewithal to use it properly? If we have to prove ourselves worthy of this gift, we must be properly educated now, and at this very stage of our life, and it is to the leaders of the day we look up for this. We want a sound system of education for the growing India and the establishing of such a system is an indispensable need. As to the actual subjects to be taught in our schools I have no suggestions to make, for it needs vast study and experience which I have not at my disposal; but, regarding the kind of life the schools ought to provide, I have a suggestion or two to make.

The big problem as to the kind of life a boy ought to lead during his school days, say, from six to seventeen years, can only be solved by establishing residential schools. A residential school should be the home and the school (study place) for the boys during this period of life of about ten years; and it is in intensifying the life here that our salvation lies. Taking conditions as at present existing, the home of the average school boy is just a place where he bathes, eats and dresses. The parents have not enough time and knowledge to look into the studies of the boy, much less into his life. In the majority of cases the boy remains a non-entity until he grows up and becomes either a docile, substantial earning member of the family or turns round to become a scamp and a thorn in the side of the parents. In the latter case the eyes of the parents are opened too late and when all chance of reform is over. But when a residential school of a true type is established we can solve this problem to a very great extent.

When I say a right type of residential school I mean a number of factors which should be its chief characteristics, and below I shall endeavour to make clear a few of them.

A residential school is better situated away from the bustle and disturbance of the town or city. For, the nearer a school is to a town, the greater the chances for undesir-

able temptations, and the more flimsy the life of the school tends to become. The intensifying of the ideals and the life of the school becomes very difficult.

The school should have an ideal—a spiritual one, above all others—and to achieve this, a band of teachers, who would give up their all for the sake of the work, is wanted. These should be bound to each other by bonds of mutual love and good will; for co-operation between them becomes possible only then.

To give a true homely touch a certain number of boys should be under the direct charge of a teacher who shall be like an elder brother to them. He should be all in all to his boys and every moment of his life must be a dedication to the service of his boys. He should bathe, dress, dine, study, play and rest with them, for thereby only he tends to grow close to the heart of his boys; and a teacher that has won his boy's affection and love can work wonders with them. The close intimacy above referred to, between the teacher and the taught, gives a true insight into the problems of the boy, and develops in the teacher a sympathy for the boys which is essential for true education. Love and good-will should be the key-note of all activities of the school, and teachers who can live loving, pure and dedicated lives are a great boon to a residential school. Dedication to the work of teaching should be so strong in the teacher that he should give up his all for the work, even his home and people if necessary; for, in giving his utmost to a cause there is no compromise possible to any man and much less to a teacher. It is a demand hard to meet in many cases, but in it alone lies the solution of the problem.

Given teachers of the above type, any residential school becomes a centre of happiness and growth for the boys that come there for study. Such a type of school will be a happy blend both of the home and the classroom and in either sphere of his work the boy's life can be made useful and pleasant.

The home and the school are vitally interdependent and a pleasant start in home life

before going to the class-room goes a long way in making the class work a joy and a success. Hence in a residential school, a teacher has got a great opportunity given to him to so arrange the study and life sides of a boy as to enable him to get the maximum pleasure and utility from both the spheres of work. When this attempt to sympathise with the boy is made, corporal punishment and the other absurdities of the class-room will automatically die out, as they all result from a lack of understanding and want of sympathy.

The proximity between the teacher and the taught gives a great chance to the teacher to help the boy in the most critical period of his life—the adolescent period. It is the absence of a true sympathiser and an understanding guide at the proper moment that is responsible for the adolescent perversities of the growing Youth. We may not eradicate the sex feeling at this period—indeed we cannot—but we can direct it into proper channels. Sex impulse in a Youth is like gathering steam, which, if properly directed, can be made to drive many a useful machine. The actual method of approaching this problem is left to the individual teacher,

but that there is a chance given to him to help the student at a very critical period of his life cannot be denied.

Hence, in a residential school, a teacher has a great opportunity given to him to mould the boy into the shape he desires; and schools can become centres of happiness provided we have teachers! of the type described in this article. The teacher's profession is a glorious one and a conscientious teacher is a true server of humanity.

The above are but a few—a very few—advantages of a residential school, and if by these few lines, I am able to stimulate thought on these lines in any of those that may read this article, I shall be more than gratified. At this juncture, I am glad to state that a residential school and college of the above type exists at Adyar, and there, a very genuine attempt is being made to solve the educational problems in general and the residential school system in particular. A visit to the college would be very fruitful to the thinking mind, for it may throw some light on the problem of the residential system for schools. A copy of the school prospectus can be had on application to the Principal

SAINTS OF INDIA

KABIR DAS

By V. SUBRAHMANYAM, B.A., B. T.,

In the latter part of the fifteenth century many great religious reformers arose to put a stop to the growing superstition of the age and also to unite the various religions together. Four names shine out as great among them. Chaitanya in Bengal, Dnyandeve in Maharashtra, Kabir in Central India and Nanak in the Punjab.

One of the foremost saints and poets among them was Kabir who tried to unite both Hinduism and Muhammadanism. He was a remarkable character in many ways. His great courage, his supreme love and kindness, his humble and pure advocacy of ennobling doctrines, above all his splendid mystic poems make him one of the most

eminent saints of mediæval India.

The account of the birth of Kabir is very wonderful and mysterious as those of many of the great people are. It is believed that he was born, or, to be more accurate, that he was found lying on a Lotus in a pond near Benares and a Muhammadan weaver who was childless picked him up and brought him up as his own son. According to the custom of the Muhammadans a Priest (Kazi) was called to give a name to the child, and it is believed that when a page was opened in the *Koran* the word *Kabir* presented itself and its meaning being "great" he was named accordingly.

Very little is known about Kabir's early

training, but he often surprised his parents by his beautiful discourses about God and His wonderful ways. Even though he was of this mystic temperament he followed his father's trade and served mankind in many ways.

Kabir found in Ramanand—a Vaishnavite Saint—a fit Guru and he accepted him as his Master. At first he experienced great difficulty, as he was a Muhammadan, and Ramanand a Hindu, but by his learned discourses about Religion and God, he convinced all about the Oneness of God and that God does not differentiate between a Muhammadan and a Hindu, and that all religions show that by different paths, man could reach the Supreme Bliss.

Tradition says that Kabir was a great lover of Sri Rama and instances are cited as to how Sri Rama himself appeared in person and helped Kabir in weaving a cloth which was unfinished.

Kabir was a great Devotee, and he always liked to help other devotees of Sri Ramachandra. When he wanted money to serve these Bhaktas, it is believed that like Harischandra he mortgaged his own wife for the sake of supplying their need. It is even recorded that once, he went to a rich merchant's house to thief, that, when his son had gone inside for plunder, he was caught hold of by an unknown hand, and that he then cut off his son's head and hid it rather than be discovered. He justifies this action by maintaining that he took just the amount needed for the Bhaktas and that the rich could suffer so much for the poor. A Socialistic idea! Because he was an ardent Bhaktha, his son's life was restored to him, as the Devotees would not dine in a childless house. Another incident is given when a jealous rich Aristocrat wanting to play a scurvy trick upon him sent invitations to all the people for a big feast in Kabir's house. When all of them came, Kabir could not afford to feed them. But by his devotion to God he got all the things wanted and satisfied them all.

Kabir was a great poet and he preached his religion to all people. Many orthodox Hindus did not like his teachings. The following poem gives the gist of his teachings:—

If God dwell only in the Mosque, to whom belongeth the rest of the country?

They who are called Hindus say that God dwelleth in an idol; I see not truth in either sect.

O God, whether Allah or Ram, I live by Thy name;

O Lord, show kindness unto me.

Hari dwelleth in the south, Allah bath his place in the west,

Search in thy heart, search in thy heart, of hearts;

There is His place and abode

Kabir's death is as wonderful as his birth. It is believed that when he died in Maghar near Gorakhpur both Hindus and Muhammadans fought for his corpse, which the one wanted to bury and the other to cremate. In the end, Kabir himself appeared before them and asked them to lift the shroud and look underneath. To their astonishment they found a heap of flowers, half of which was buried by the Muhammadans at Gorakhpur and the other half burnt by the Hindus at Benares.

Such is the life sketch of the great saint, Kabir, who has given to the world, his wonderful mystic philosophy, and, a religion basing its tenets on Brotherhood and Service of Mankind, the following poem composed by him on the death of a saint—friend could well have been repeated at his own death:—

Not a drop now tricketh from the citadel of thy brain

Where is the music that filled it?

The great saint hath departed with the name of the

Supreme Brâhman; the Supreme God.

O Father, whither hath departed the soul which dwelt within thy body?

Which revelled in divine knowledge, expounded and preached?

Whither hath the player gone who played the drum of thy body?

Thy tales, thy words, thy divine instructions are no longer heard; all thy vital energy hath been drawn away; the ten breaths which kept thee together have escaped. Thou art dead; thou hast left thy friends and relatives;

Sayeth Kabir: He who meditated on God bursteth his bonds even when alive!

IN TRANSITION

BY M. VENKATA RAO

It is quite patent that we are on the eve of great changes in the world to-day. A change implies two distinct things—one relating to the past, and another, to the future. The past is a familiar thing while the future is yet unfamiliar and so uncertain to our minds. We are now betwixt these two. For, men and events declare that the past should be consigned to the limbo of oblivion and the future carefully sought after. We pause and pause indeed for Truth and get confused as to our real Dharma. To break through the familiar into an unknown Truth is no ordinary attempt. We sometimes behave quite oddly and thus attract public criticism. People judge men and events from the standard of the past and not from the ideal of the future. They grind every one in the mill of the past without fear or favor. They hold fast to the familiar and refuse to be tempted into the unfamiliar. They look upon those who venture into the future as hopeless innovators and try to pull them back by fair or foul means. As yesterdays, they claim experience and refuse to go forward with the To-morrows who are but children, only a few days old.

A few of us stand to our guns and refuse to step back because of the threats and the criticisms of the yesterdays. We long to play the part of pioneers with our gaze steadily fixed on the goal that is near by and take every event as an incentive to our forward march. We follow our leaders and are confident that they lead us straight into the future. We stand by them in sunshine and in darkness hoping that at the end all will be well. We refuse to be tempted by the educations of the flowery-tongued advocates of past glory and point out to them the yet higher glory of the future.

But all of us are not equally strong. Weaklings there are in our ranks who betray themselves and others in the path

they are treading. They neither abandon the ranks nor hold fast to their places. They pretend to march forward but stay back unknowingly. They feel the incongruity of the past to the ideals of the future but fail to overcome the masterful tendency of the past. They are more harmful than the open advocates of past glory. Standing between the pioneers and the world at large they present a vast gulf over which no bridge can be easily constructed so as to make way for humanity to pass on to the God-decreed goal. They cannot be conquered because they do not rally to an open fight. They fret, fume, conspire and engage in a secret conflict in which they are but the prompters and not the visible opponents. Neither the world which is innocent and ever ready to follow a leader nor the band of pioneers is helped by these enemies in the camp. They can but hold back the ever-moving current for a short while in an eddy but presently the floods rise high, and they and their eddy are washed away without any trace of their existence. The tale of secret conspiracy ends and the high roads of Heaven are once more open to the free treading of all earnest souls who were temporarily held back by those who feigned to walk straight but alas! remained as an insuperable barrier.

This is what every body can see from amidst the transition we are in. It needs a valiant heart to go forward undaunted and to pierce through the promptings and hallucinations of the interested and selfish people, nay, by the people who are treading the unselfish path but have not sufficient faith to rush fearlessly into the unknown future.

Brothers ! Let us be on our guard at all moments lest our weaknesses may be availed of by the powers that retard human evolution.

EXTRACTS FROM THE PRESS

1927 Marks Beginning of a New Cycle

In April, 1927, Uranus enters the sign Aries, marking the beginning of the new cycle, but not until March, 1928, when the Sun, Moon, Jupiter and Uranus are all in Aries will the full effect of this cycle be felt. There is no doubt that these positions mark the beginning of an important period in the history of the world, and when you add to these facts, the significance of the position of Neptune which will enter the sign of Virgo—the immaculate virgin—the sign of purity, in September, 1928, there is food for much thought. I personally believe that these are some of the signs of the *Coming of the World-Teacher*, and like the men of old, we have seen His Star in the heavens. There are other curious facts arising out of the year 1927 in dealing with the book of Daniel. By numbers it has been calculated that the Parousia, or the precoming, started in the year 1875. This Parousia means truly the Coming or preparation of the subtle plans to prepare the way and allow time for the purifying of the nations.

To find the year of the Coming, by this method, you take the number of the sacred mysteries, 13, multiply it by the figure of manifestation, 4, and add the 52 so obtained to 1875—this gives you 1927.

The year of Armageddon worked under this same system gives 1914, and if you again add to this the mystery key it is 1927.

These figures are a strange coincidence, and if you take in addition a rather obscure quotation from the Secret Doctrine, S. D. I., p. 405, "When the sun, moon and Tishya and the planet Jupiter are in one mansion the Satya age shall return," it looks as if this has some bearing on the point as well.

One thing is certain, there will be tremendous forces liberated in the world in those years, and it is necessary to recognize this, in order that we may individually and nationally have at least somewhat prepared a suitable channel to receive them.

Otherwise it will be like the old Greek

saying, "Those who see Pan (that is unprepared) the Gods make mad."

[From *The Scottsbluff Daily Tribune*.]

Golden Fairies on her Farm ?

Fairies, eight inches tall, dressed in filmy garments of gold and silver, flitting about everywhere on land and water, were seen by Mrs. Scott Durand on her immense country estate, Crab Tree Farm, in the outskirts of Chicago.

The fairies, Mrs. Durand said, are divided into two classes—land and water spirits. The land fairies make things grow and the water spirits keep the water clean. When anything goes wrong on land, when the plants fail to grow as they should, these land spirits call on their friends in the water. They bring on the rain and set everything aright.

Mrs. Durand, an ardent spiritualist, is famed for her suit against the Government years ago. Hoof and mouth disease, it is said, was discovered among the prize imported stock on her farm. The agents of the Department of Agriculture ordered a score of the animals killed to prevent spread of the disease. She sued to recover damages for the loss of the cattle.

Not only has Mrs. Durand seen the fairies of story books, but she has had frequent visits from Joan of Arc. Joan each morning until some time ago used to read the morning papers before they were brought to the breakfast table.

"These spirits are the dearest things I have ever seen," she said. "To show how real and important they are to me, I had gourd vines planted over the side of my cottage because they have such thick stems, and it made a place for the spirits to sit. They looked so pretty there, too. The time they are loveliest is when the spring flowers are here, because they sit upon them in perfectly charming fashion.

"Of course," she went on, "if one is bothered with the undesirable elementary

spirits, it is because one's thoughts are not right, and one is not thoroughly good. They can be done away with, because if one sends out good, honest, true thoughts, the good spirits, like my fairies, will be in excess of the elementary ones, and there will be no trouble. Some of them are mischievous, but not bad.

"The trouble with so much spiritualistic study is that the philosophy is dark and gloomy. That is all wrong. These little nature spirits are all good and are much like brownies and elves that one reads about as a child.

"They are dressed very beautifully. Sometimes the dresses are silver and sometimes they are gold and sometimes the

airiest, fairest material that is like a mist. I command them just as I command the help on the farm and they do my bidding."

[From *The Buffalo Times*.]

Predicts Return of Christ, Feb 6, 1925

"Jesus will return to the earth February 6, 1925."

John Sivak, Cleveland evangelist and healer, announces the millenium.

"I predicted the great coal and railroad strikes of 1922, and the death of President Harding by reference to the Bible," he says.

Rev. Sam R. Jones, pastor of the second Immanuel Church, attests to the efficacy of Sivak's healing power.

[From *The Buffalo Times*.]

CORRESPONDENCE

STAR JOURNALS

It is a pity that in a country whose population exceeds three hundred millions and where the devotional temperament is predominant there should be only about 8000 members of the Order of the Star in the East. Our Protector says "The signs of His Coming multiply around us, and we seem to hear the cry: "Behold! Your Lord Cometh: go ye out to meet Him". We, in India, who have heard the message of His Coming ought to feel ashamed of ourselves if we could not go out to meet Him in thousands if not millions. How could that be possible unless we make serious efforts to carry the message of His Coming to the masses? One sure way of doing this seems to me that we should have as many journals in the Vernaculars as possible. The masses and even middle class people read Vernacular journals generally or at any rate keep themselves informed of what appears in such Vernacular journals. But they probably never learnt the message of His Coming till now because our members have not made serious efforts to circulate the news in the people's languages. Thanks to Bro. Verma, a Star journal in Hindi has recently been

started. I learn that there is a Star journal in Tamil and another in Telugu. But what about the Gujrathi and Marathi-knowing population of the Bombay Presidency? When I was working as Star Organiser in Bombay I proposed to the Editor of the Marathi Theosophical Federation journal, "Dharma Jagriti" that he should allot half or at least one-fourth the number of pages of his magazine for "Star" propaganda work for the Marathi-knowing people. He agreed, but the matter had to be dropped for want of funds as the Editor naturally desired that the Star organisation should share the expenses. It seems to me that the Hindi Journal "Avatar" might be made tri-lingual and may be printed with 2 pages in Gujrathi; 2 pages in Marathi and 4 in Hindi. The Divisional Secretaries, of Deccan, Gujrat and Bombay will surely help by supplying at least about 200 additional subscribers each, if not more, to the "Avatar" to be issued in tri-lingual form as proposed above. The Editorial Staff of the Gujrathi journal "Jyoti" and of "Dharma Jagriti" will, I hope, most willingly help in editing the Gujrathi and the Marathi portions and make the combined journal a worthy instru-

ment, either in this form or as three separate journals of the Star in the respective Vernaculars, in the hands of the World-Teacher when He comes. I would willingly place my humble services at the disposal of the Marathi Editorial Staff.

L. B. RAJE

THE PURE LIFE MOVEMENT

Herewith I beg to thank you for having my letter to Mr. Jinarajadasa about the Pure Life Movement printed in the March number of "the Brothers of the Star."

I hope that there are in India some men or women who feel obliged themselves to

offer me their help for our difficult, but beautiful work. They will be very welcome, as pioneers for the Movement in India.

Perhaps you know of members of the Order of the Star in the East, who are also members of the Alliance of Honor. If so, I should like very much to have their names and addresses.

W. JOSIAS van DIENST,

General Secretary for the
Pure Life Movement

The Dutch East Indies

Sompokweg 39,

Semarang (Java),

April 13, 1924.

FINANCE

First Half-Yearly Statement of Accounts for the year 1923—24

RECEIPTS			DISBURSEMENTS		
Particulars	Amount	Total	Particulars	Amount	Total
	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.
<i>Opening Balance</i>		3086 2 0	HEADQUARTERS		
HEADQUARTERS			Salaries ...	708 0 0	
Donations ...			Travelling Exps. ...	400 0 0	
Regular ...			Propaganda ...	100 0 0	
Sundry ...			Stationery ...	103 11 0	
	971 2 0		Postage and Tele-		
Charter Fees ...	15 0 0		grams ...	80 6 6	
Bank Interest ...	23 8 8		Bank Charges ...	10 3 0	
Sale of Rickshaw			Seat in Sydney		
(2 instalments) ...	10 0 0		Amphitheatre ...	146 14 6	
Self-Prep. dues. ...	963 10 0		Miscellaneous ...	13 9 6	
		1983 4 8	Purchase of a Cup-		
BROTHERS OF			board ...	70 0 0	
THE STAR			Self-Prep. Expenses		
Subscriptions and			Printing & Postage.	80 13 0	
Sales ...	1155 6 0				1713 9 6
F. L. Donations ...	156 8 0		BROTHERS OF		
Advertisements ...	16 0 0		THE STAR		
		1327 14 0	Postage ...		6 10 6
Literature: Sales ...		975 6 6	Literature: Purcha-		
Badges: Sales ...		290 5 6	ses ...		337 4 0
Avatara: Subs: and			Badges: Purchases.		379 3 6
Donations ...		275 2 0	Avatara: Postage,		
German Relief			etc. ...		19 7 0
Fund Donations...		313 13 6	Congress Travelling		
Congress Travelling			Fund: Paid to Mr.		
Fund: Donations.		2425 8 0	Rama Rao ...	900 0 0	
			<i>Closing Balance</i> ...	*7321 7 8	
Total Rs. ...		10677 10 2	Total Rs. ...		10677 10 2

This consists of the following balances :

	Rs.	A.	P.
General Fund	1914	6	8
Self-Preparation Fund	1264	13	0
Brothers of the Star	1324	0	11
Literature	999	0	6
Avatara	255	11	0
German Relief Fund	313	13	6
Congress Travelling Fund	1525	8	0

Less Dr. balance under Badges account

Rs.	A.	P.
7597	5	7
275	13	11

Balance

7321	7	8
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DONATIONS DURING JUNE, 1924

N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer

GENERAL FUND	Rs.	A.	P.
Already acknowledged (July, Brothers)	1,092	14	0
REGULAR:			
“In His Name” ..	2	8	0
SUNDRY:	Rs.	A.	P.
Patiala Group ...	5	0	0
Kaithal Group ...	1	8	0
Delhi Group	6	8	0
	13	0	0

Total Rs. 1,108 6 0

CONGRESS TRAVELLING FUND

Already acknowledged (July Brothers)	2,679	12	0
V. C Patwardhan .	100	0	0
Mylapore Group .	1	0	0
Karur Group .	1	0	0
A. R. Chandran .	1	1	9
J. Sreenivasa Rao .	2	0	0
	105	1	9
Total Rs.	2,784	13	0

Y. PRASAD,

Treasurer

REPORTS

PUDUKOTAH STATE: Tamil Star pamphlets were distributed in several villages in the State. Addresses were given about the Advent of the World-Teacher by Bros. K. S. Ramachandra Aiyar and K. R. Sankara Aiyar to people assembled on festivals at different places. Bro. Annaswami Rao continued to conduct Bhajans on Ekadasi and other important days at Pudukotah. The

usual activities in the other places were also continued.

QUETTA: The occasion of Mr. R. B. Clarke's leaving on a visit to Australia was availed of to give him a farewell address on the 6th of July, as it was he who was responsible for starting a Star Group at Quetta, where two monthly meetings in Urdu in addition to two others in English are regularly held.

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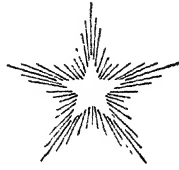
Interesting Studies in Religion

RS. A.

1. **The Return of the World-Teacher: Purifying Christianity: The Common Voice of Religion.** By F. Milton Willis ... 4 6
2. **Religion and To-Day.** By J. Brierley, B.A. "Maintains the succession of splendid thoughts, boundless and apt illustration, always expressed in beautiful language."—*Baptist Times* ... 2 14
3. **The Religion of Wise Men.** By George Frederick Wates. Discusses the necessity for an universal religion with a plea for an independent exercise of reason ... 5 4
4. **Can We Find God?** The New Mysticism by Arthur B. Patten. An interpretation of the mystical element in religion, and its application to modern life. 5 10
5. **Modern Psychical Phenomena.** By Hereward Carrington. This well-known author gives new and striking facts, the results of a startling character ... 8 12
6. **The Coming of An Avatara.** By R. Srinivasan ... 0 1
7. **Coming of the World-Teacher: In Questions and Answers.** By P. Pavri ... 1 8
8. **Discipleship.** By Lady Emily Lutyens ... 0 6
9. **Order of the Star in the East from the Hindu Standpoint.** By Panda Bajjnath ... 0 1
10. **The Order of the Star in the East.** Its Outer and Inner Work. By E. A. Woodhouse ... 0 1
11. **Organisation and Activities of the Order of the Star in the East.** By G. S. Arundale ... 0 1
12. **A World Expectant.** By E. A. Woodhouse ... 1 14

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“Behold I Come Quickly”
The
Brothers of the Star

*The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab.)**
Acting Editor: **B. RAJAGOPALAN, M. A.**

Vol. X., No. 12

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THE ORDER OF THE STAR IN THE EAST

(Founded, Benares, January 11th 1911)

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One, Inland, and Rupee one and annas eight, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be

addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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- N. B.—Bengal, Orissa and Assam, are attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor **Indian Star Headquarters, Adyar, Madras, S.**

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The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

By the time this number is in the hands of our readers, our Protector will be in our midst at Adyar. It has been decided by Madras to hold its demonstration in connection with the Jubilee of our chief on the 3rd September when her presence would add to the purpose of the meeting. Reports speak much of the London celebration at the Queen's Hall, and we can understand something of the enthusiasm which gathered together 2000 people to hear speeches of eminent leaders of various movements in England. Many centres in India will have celebrated the Jubilee on the 25th. Adyar is to have a meeting and the Jubilee number of *New India* will already have been much appreciated.

* * *

The Star in the East publishes a notice under the heading "Roll of Watchers" and invites therein donations of a pound from those who want to have their names permanently recorded on the inside wall of the Amphitheatre, such a record to be known as the "Roll of Watchers." "These gifts would be invaluable for the completion of the Amphitheatre, for which another £1000, is urgently required." The money should be sent to Dr. Roche, "The Manor," Mosman, Sydney, Australia.

The floods in South India are having a very disastrous effect. The damage to property and to fields has been reputed to be unprecedented, the worst sufferers being in Malabar and in Tanjore. We hear of homeless people

whose stores have been washed away, of paddy fields the exact location of which could not be traced because of their being an extensive sand bank after the retreat of the waters. It behoves the members of our Order as members to do their mite in relieving the distress caused. It has been decided to open a fund for this purpose at the Headquarters of the Order in India, to which the National Representatives have contributed Rs. 50. It will be well if those who want to send, send their contributions quickly.

* * *

We draw the attention of our subscribers to the Manager's notice contained elsewhere in this issue raising our subscription to Re. 1-8 as. per annum. This has been necessitated by the deficit over the *Brothers* in the year 1923—1924. We hope that enthusiastic members will secure as many subscribers as possible for the new volume beginning with October.

* * *

Since writing the above, Adyar has celebrated the Jubilee Day. After prayers of the various religions represented at the meeting, Mrs. Cousins read out the first lecture delivered by our Protector in this life, "The Political Status of Women," on the 25th August, 1874. It was very fortunate that that lecture could be "culled out of the Akāshic records of the Adyar Library!" as, though reputedly the first public lecture, it is as forcible and facilely worded as the later utterances.

THE WORK BEFORE US

BY Y. PRASAD, M. A., B. Sc.

Joint National Representative

As these lines are written, Dr. Besant is on her way back home to us, after a vigorous four months of propaganda work on behalf of India. The cause of India has been forcibly put from many platforms all over the country, and it is staggering to realise that her work for India and humanity began fifty years ago. And, what stupendous work! It is not the work of a pigmy slowly trotting along in obscurity and leisure, but that of a giant worker always in the forefront of just causes regardless of consequences, whether it may lead her to popularity or to ridicule, appreciation or decision; yet, her attitude towards a movement is that of divine indifference. As soon as the usefulness of a movement for the public is over she has no sentimental attachment to it, and she discards it for some more virile and useful movement. Her whole life has been that of 'uniform, continuous and consistent' construction. She has championed many causes and a variety of interests. Her early fight for freedom of thought and opinion in companionship with Charles Bradlaugh; later, her sturdy opposition against injustice to factory workers and laborers, sowing the seed for the present strength of labor in England, her championship of the cause of women, her fight against intellectual slavery in India and the social and political injustices are all too well-known and admired to need elucidation.

For the Star, her work has been invaluable. She has been the modern St. John the Baptist for us. She it was who gave the first indication of the near

Coming. The light of hope of redemption in the near future by the Advent of the Lord has been kindled in our breasts by her. All glory to our modern St. John the Baptist! We welcome her back in our midst with all gratitude and loyalty and love on the occasion of the Jubilee of her service to her fellow-men and women in this life.

* * *

The July number of the Australian Star Organ *The Star in the East*, contains a vivid account of the peace and benediction that pervades the Ojai valley where our beloved Krishnaji has been staying with his brother and D. Rajagopala. Dr. Mary Rocke says:

Thought seems hushed and indeed inhibited, while a deep and utter happiness has taken its place. Day after day, it continues unabating, this penetrating, rare, sweet joy, not quite like anything ever known before. Ojai is the abode of the Head and that is the explanation.

Such is the impression of one well-fitted to judge. The capacity to impose one's personality of peace and love on one's surroundings is the special privilege of the great, but greatness is in all of us. Are we in our "small" great way, imposing our peace and goodwill on our surroundings? That is the very essence of the work of self-preparation. Our Head has been hard at work in his peaceful abode in the Californian mountains, planning his work for the future and preparing himself still further. Dr. Mary Rocke remarks in her Editorial notes in *The Star in the East* of Australia:

We found him more strenuously at work than could have been guessed. Long had he been thus engaged, and to step into the

atmosphere which surrounded him was to be very near to the Heart of things. The utter understanding without a word spoken, the deep, unhurting sympathy, the "knowing, even as you are known" feeling, make for a peace in the presence of the Head, which is sheer joy in a great companionship. It is like riding on the crest of a wave; or being lifted above the difficulties and oppositions of life to a land of far distances.

Those of us who have come into intimate contact with him can heartily testify to this characterisation of this deep and mysterious quality of sympathy in our Head. But, he is ruthless

with laziness and cheap sentimentality. His watchword is action. Are we, in India, transmitting our beliefs into actions or are we merely satisfied with a dreamy and pleasant existence? Our Protector and our Head have interminably impressed upon us the necessity of action; let this occasion of the Jubilee of our Protector and of the return of our beloved Krishnaji to our country after an absence of over two years, be one of resolution to follow them both with belief and action and with renewed vigour.

CULTURE

BY ANNIE BESANT, D.L.

There was much controversy twenty or thirty years ago as to the proper curriculum for college education—and indeed as to school education—between those who advocated the old "Public School education" of Greek, Latin and Mathematics, with History and Geography thrown in, and what was first called "a modern side," elementary science. The latter was regarded as of doubtful value to a well-bred man, while Greek and Latin were essential to him. To-day "the humanities" are largely thrown aside and science is insistent in its claims, and if a boy must learn languages, let him learn French and German.

It is worth while considering, if we are to entertain pronounced ideals of citizenship, what is exactly meant by the word "culture," which is often used as though it were identical with education, while it is radically different in meaning and in scope. The Greek thought of God as the True, the Good and the Beautiful. The True was sought by the cultivation of the mind, the evolution and the training of its faculties, by the study of nature and its laws, by observation and classification of facts. The pursuit of knowledge was the search after the True, and the philosopher and the

scientists were its priests. The good was worshipped by Right Action, Action in conformity with the general welfare and happiness, in the discharge of duties and in bearing in responsibility of their proper assignment, the ideal citizen its exemplar. The Beautiful was adored by the culture of the Emotions, by harmony and grace in the surroundings, by works of art, by avoidance of all that was sordid and meretricious and uncontrolled, the Artist, the Poet, its hierophants. The training in knowledge and in morality is education. The love and the recognition of the Beautiful is Culture.

Now, both Education and Culture are necessary for the due evolution of the Youth, and the balance must be weighed down in favor of the dominance of the one or the other by temperament, by the mental and emotional equipment. The mental powers must be trained by science, the servant of Truth, by the learning of and obedience to the laws of right conduct the practice of Goodness. These are the sphere of Education. The study of history, of the lives of great men who were true lovers and servers of the lives around them, of human nature, of works of genius, of creative art, of imaginative

literature, melodious and rhythmical in form, these are materials which produce Culture.

The man of science may be hard and lacking in compassion, given to over-specialisation which makes him narrow.

The cultured man is broad-minded and tolerant—"nothing that is human is alien to me." Greek and Latin are not necessary for Culture. But great literature, noble in language and splendid in high ideals is necessary for it and purifies the emotions. Apprecia-

tion of, nay, joy in great works of Art in exquisite forms, in lovely colors is the rich treasure of the Cultured, adding glory to life, deathless radiance to our human existence. Every child has the right to share in this heritage of Beauty, in the light it sheds around it and Culture must be added to Education in the evolution of our Youth ere we send it out into the New World to learn its lessons and to do its works.

—(*Herald of the Star*)

25th AUGUST, 1924

(*Jubilee Anniversary of Dr. Annie Besant's entry into public life*)

How can we speak of one we love so well?

How can we sing her praises to a world

So blind and deaf that it hath ever hurled

Abuse or stones at those great souls who tell

The truths it will not hear? So it befell

To Bruno, who the flag of truth unfurled

To win but hatred, till the red flames curled

About that form whose voice they could not quell.

As Truth's great warrior we've seen her fight;

As Freedom's champion wake a sleeping land;

As Wisdom's priestess she hath brought a light

To us and thousands more. Yet doth she stand

So near to us, so gentle in her might,

That as our friend we clasp her wise, strong hand.

D. H. S.

DR. BESANT'S JUBILEE OF WORK

Our visit to Europe was most auspiciously and happily inaugurated last evening, July 23, by the wonderful Demonstration which took place in the great Queen's Hall, in honor of our beloved leader's fiftieth anniversary of public life. As a matter of fact, the celebration ought to have taken place a month hence, for her first address was on August 25th—interestingly enough, in favor of Woman Suffrage. But Dr. Besant will be on the high seas by that time, approaching

India, and everyone wanted her to be present at the meeting. I think this was rather unkind, for it cannot be pleasant, from one point of view, at any rate, to be the central figure at such a meeting, listening for about a couple of hours to a long series of glowing tributes from a large number of people. But the meeting would certainly have been no meeting without her, and I am sure she did not grudge the penalty she had to pay for our added joy.

The Queen's Hall is a fine place for such a meeting, partly because it has so often been the scene of meetings of a progressive nature belonging to the advancement of Brotherhood, and partly because Dr. Besant herself has, for many years now, delivered in this Hall some of her most impressive addresses. The result is that Queen's Hall has an atmosphere of its own, an atmosphere no other Hall in the country has unless, perhaps, the Free Trade Hall in Manchester. And added to this, the very large audience that gathered to do her honor, and crowded the hall, was full of bubbling enthusiasm, and greeted every speaker with the utmost warmth, in the case of some, of course, because they were well-known and loved, but in the case of others, because they were to speak about her.

The meeting was a long one—there were about fifteen speakers, but the time passed quickly, and Dr. Besant's speech in reply seemed to be reached all too soon and to be all too short. In fact, I think that hers was the shortest speech of all, though many of us had hoped it would be the longest. I do not want to compare one speech with another. Each was admirable in its own way; the full report will appear probably next week. But I cannot help singling out the fine address of the Rt. Hon. V. S. Srinivasa Sastri, who spoke last—the place of honor—as representative of India and, as he said, laid India's homage at her feet. I was particularly interested to listen to one speaker after another telling of Dr. Besant's earlier life and of his or her association with her in the early days of struggle. George Lansbury, Ben Tillett, Margaret Bondfield—Britain's first woman Minister—Ben Turner, H. Snell, John Scurr, all spoke of her pre-Indian days, and one then realised that her life has been one long-continued fight against tyranny and oppression wherever she found them.

When all the speeches were over, there was a beautiful procession of representatives of various movements to offer her homage in the shape of lovely flowers. Basket after

basket was heaped upon the table, but the prettiest sight was her garlanding by various Youth Movements, including the All-India Federation of Young Theosophists, represented by its Chairman, Shrimati Rukmini Arundale. Our beloved Chief looked wonderful as she rose to reply in her flowing white robes, with a garland of red roses round her neck. She looked the seer, the prophetess, the occultist that we know her to be. A memorable sight it was, and one the memory of which will remain with us for ever.

G. S. ARUNDALE,

D. LITT, M, A., LL. B.

* * *

More than 500 delegates were present representing almost every branch of progressive work in the world.

The following are among the Organisations represented:

The Labor Party and some thirty branches, The Independent Labor Party, The Fabian Society, The International Suffrage Alliance, The National Federation of Women Workers, The Standing Joint Committee of Industrial Women's Organisations, Women's International League, The Parliamentary Labor Club, Twenty-one Branches of the Women's Co-operative Guild, Workers' Educational Association Branches, The Theosophical Society in many countries and from many Lodges also, The Order of the Star and 21 Centres, Theosophical Orders of Service, The Theosophical Fraternity in Education, The Co-Masonic Order, Youth Movements, The NATIONAL CONVENTION of India, and representatives from a number of Trades Union branches, from Peace Societies, Anti-Vivisection Societies, a Socialist Sunday School, the Match-Makers, the National Society for Lunacy Reform, Vegetarian Societies.

There were 80 cables from India, and a huge pile from other parts of the world. The following letters were read:

From THE PRIME MINISTER:

I am so sorry, but on Wednesday evening I have a public engagement from which I

cannot escape. Were it not so, nothing would have given me greater pleasure than to have been present at the Queen's Hall to join with those who will be there in celebrating Mrs. Besant's 50 years of public work. They have been years of much strife, as all pioneering years must be. The forerunner must accept flints and thorns and look far ahead for rest and peace. These generally come in the end, because, however easily stampeded the public may be when ideas are glaringly new, it gets accustomed to them by and by and recognises how much Truth and Wisdom there are in them. Then the poor buffeted pioneer is accepted. A desire to allow bygones to be bygones greets him, and at last well-won honor settles about him. Thus it has been with Mrs. Besant. She has had the satisfaction of living through much and, perhaps what is the still greater satisfaction, she sees, after all her triumphs, that there is plenty of room in the future for pioneers to carry on her unaccomplished work. When one has been 50 years in public life, I doubt if there is a greater consolation than to look back on the past with satisfaction, recognising its achievements, and at the same time to look forward with hope, recognising the tremendous efforts which must still be put forth for progress. May she live long yet to see the world go on.

J. RAMSAY MACDONALD

From the LORD HIGH CHANCELLOR:

I wish indeed that I had been free to take the chair at the demonstration in honor of Dr. Besant on 23rd July.

Her life has been one of high public spirit and of strenuous purpose in its execution. She is an old friend of mine in addition.

But on the 23rd all my time will be taken up with the official reception, which falls to me as Lord Chancellor, of the American and Canadian lawyers, who will be in London in large numbers. I wish I had been free to be with you, and shall be grateful if you will give this message to your meeting.

HALDANE

From LT.-GENERAL SIR ROBERT
BADEN-POWELL, K. C. V. O., K. C. B.

I am very sorry that it will be impossible for me to be present at the Jubilee Demonstration of Dr. Besant.

I should much have liked to testify to the great work she has done at Adyar for the young people of India. The fact that she has seen in Scouting and Guiding a means of self education for them in character and health and service for others, is not only gratifying to the promoters of the movement, but has, in effect, extended the bond of this World-Brotherhood into parts where before it was unknown. Her promotion in this way, of the spirit and practice of good will and co-operation gives the promise of happier relations between the Nations in the next generation.

ROBERT BADEN-POWELL.

* * *

The Jubilee Demonstration last night was really a colossal success. I had been feeling very nervous as to whether we should succeed in filling the Queen's Hall once again and so late in the season, but by 8 o'clock it was practically full. The platform was beautifully decorated by our own members. We had a formidable list of speakers, no less than 16. Major David Graham Pole took the chair, and read out letters of regret for absence and appreciation from Mr. Ramsay MacDonald, Lord Haldane, Sir Robert Baden-Powell, Lord Willingdon and Mrs. Despard. He then paid his own tribute to Mrs. Besant, and said that in calling upon the long list of speakers he should limit them strictly to five minutes each.

The first speaker was Miss Margaret Bondfield, the first woman Parliamentary Minister, and she spoke of Dr. Besant's early work with the match girls. The Earl de la Warr then spoke for Youth in a very humorous speech. He spoke of Mrs. Besant's youthfulness and energy, and misquoted for that purpose the following line:

"And panting youth toils far behind."

Mr. George Lansbury spoke next, as always, from the depths of the heart, the

speech of a true idealist paying tribute to another great idealist. Harry Snell spoke next for the Ethical Societies, and also spoke of Mrs. Besant as his teacher and inspirer, and how she had stood for principles which it was almost dangerous to speak of in those early days, and which are now adopted by all respectable people. Dr. Marion Phillips spoke for the Women's Trade Unions and Mrs. Pethick Lawrence for the Suffrage Movement. Mr. John Scurr spoke for the independent Labor Party, and Mr. Ben Turner for the Parliamentary Labor Party. Mr. Ben Tillett, in a delightful speech, spoke of Mrs. Besant's work amongst the Dockers, and how she was one of the very first to realise their grievances and to do something to remedy them. He reminded us of how often she would go to the docks very early in the morning, and through the mist and fog she would speak to 5000 men, although only able to see five. Dr. Haden Guest spoke for the Fabian Society, and paid a personal tribute to Dr. Besant for the inspiration which he had always derived from her. Dr. Arundale, though supposed to represent Theosophical Society and Allied Societies, said he refused to obey the dictates of the Chair and claimed the right of free speech. He spoke of Mrs. Besant's work in India, especially what she had done for Indian Youth. Mr. Sastri concluded the list of speakers, and spoke in very moving terms of Mrs. Besant's work for India, and of his own experience of her as the colleague who never lost hope, and who was the most loyal of friends and leaders. At the conclusion of

his speech, he garlanded her in Indian fashion with a garland of roses, and Shrimati Rukmini Arundale added another on behalf of Indian Youth. Bouquets of flowers were presented also from the Order of the Star in the East, the Federation of Young Theosophists, S. Christopher School, Letchworth, Animals Welfare Society, the Theosophical Society and Theosophical Society in Sweden. When Mrs. Besant rose to reply, she was almost too overcome at first to speak and looked very white though very beautiful. She immediately lifted the whole meeting from the personal to the impersonal, and spoke of the God in man who was the true and only Worker. She said it was a delight to listen to the speakers, mentioning fellow workers of past days, until it seemed to her as if the Hall were crowded with invisible presences giving a word of cheer to an old comrade, whom they had left behind.

The whole audience rose on their feet and cheered and applauded as Mrs. Besant left the platform, and so ended a very wonderful meeting, which I think will live long in the hearts of all who were present. When I went round to her after the meeting, she said: "It would have been very much easier for me if it had been a hostile crowd," and I think she found it very difficult to speak.

I forgot to say that over 200 cables and telegrams were received from all parts of the world—84 from India alone.

From *New India*

SANTS OF INDIA

I

NAMMALWAR, THE TAMIL POET-SAINT

(*Adapted from the Adyar Bulletin for June 1924*)

It was Ramanuja, the great spiritual teacher of South India, who was responsible for the revival of the cult of the Alwars and their worship in Vaishnavaitic temples; and it was under his authority and guidance that the practice of chanting the Alwars' hymns

along with the Vedas in religious processions, was revived. Ramanuja was passionately fond of the Alwars' hymns, and his devotion to Nammalwar is brought out in numerous references to it by his disciples. Ramanuja, in reviving the Alwar Cult,

rendered a great service to the cause of Vaishnavism in South India, for it made the faith understood by the common people instead of being the special preserve of learned theologians. And, as the Alvars, in their teaching, laid stress on emotion more than on knowledge as the prime requisite for salvation, and attached importance, not to the accident of birth or learning, but to the inward faith of man, they had a double appeal and fascination for the masses, whom Ramanuja easily gathered into his fold. Indeed, from this point of view, Nammalwar's hymns possess an abiding historical significance. Nammalwar's poems, like the hymns of the other Alvars aimed at popularising the worship of Vishnu and His incarnations, chiefly those of Rama and Krishna whose exploits appealed strongly to the feelings of the war-like Tamils in the same way as the original Samskrit epics and the Vaishnava Puranas touched the hearts of the conquering Aryans. Inculcating devotion as they did, the Alvars laid the foundation for a doctrine of faith, which was built upon by Ramanuja. Nammalwar was born of Sudra parents, and the advantage of a Samskrit education was on that account probably denied him; but it is significant that his first disciple, Madurakavi, was a learned and travelled Brahman who found refuge and salvation at the feet of Nammalwar.

Nammalwar's hymns have all the elements of great poetry; they are "Simple, sensuous and impassioned," and though they have exercised the ingenuity of great Sanskrit scholars, and numerous commentators have labored in elucidating the apparently simple text, a perusal of the hymns is all that is needed to ensure our appreciation of their truth and beauty. A native simplicity pervades the hymns, which makes his appeal irresistible. Hard indeed must be the heart that will not be melted by the fiery vehemence of his passionate devotion. There is a complete absence of effort to produce effects. Indeed, Nammalwar's art is so elusive that one might easily mistake his outpourings for the clumsy product of a

man with an emotional temperament but uncultivated intellect. The art of versification has been developed by the later Tamil poets, and a degree of refinement and excellence attained, for which one looks to Nammalwar in vain. But the spontaneity of thought and feeling (the latter preponderating), the grace of diction and movement, and more than all these, the natural, unstudied effect which he achieves, endow his hymns with a charm and beauty unsurpassed and scarcely equalled by any later singer in the language.

Nammalwar consummately avoids didactic directness and abstruse speculation. He is intensely human, and treats of matters that constantly impinge on common experience. He strives after, and by sheer force of intuition, achieves a strong, though elementary, mode of emotional appreciation of life. His hymns sound like the tinkling of cattle bells to the lost traveller of life's journey. Traditional material does not enslave Nammalwar; he handles it with a sovereign freedom.

Nammalwar sings in many moods, and naturally these are reflected in his hymns. There are hymns which show him despondent, deeply conscious of his sins, weary of the fever and fret of life, and longing for release from his mortal coil. Other hymns, again, are a cry of anguish wrung from his heart by separation from God. Vaishnavite shrines are the theme of several hymns, and he sings of them with all the rapture of a captivated soul.

There is a strange ring of modernity in several parts of Nammalwar's work which makes one somewhat sceptical of the great antiquity claimed for him. In Nammalwar's hymns there are colloquialisms and turns of expression to be found which are by no means antiquated, being still current in Tamil homes. And this also leads one to wonder whether Nammalwar of set purpose wrote down to the multitude to make his appeal more effective and popular. We can only guess, at this distance of time. If we may judge from the rarity, in his hymns, of

denunciatory passages on rival creeds, Nammalwar seems to have flourished at an enviable time when sectarianism had either not developed or had ceased to be a dominant note in the religious life of the country.

The following renderings into Tamil of four of Nammalwar's verses have been appended to give an idea of the thoughts of the Great Saint:—

1. Excepting those, who, having realised their oneness with the Lord, by power of will attaining Him, He who is ever worshipped as the Lord of all worlds, is to be reached only by songs of ecstatic devotion, keeping Him ever in mind.

2. He who has manifested Himself as the all in all, who is the guiding Light of all religions, is not confined to one religion only. He is beyond the reach of the five senses but can be realised by intense aspiration in that innermost recess of the heart, the seat of the Self, where all attachment ceaseth.

3. God manifests Himself to His devotees in whatsoever form appeals most to them. He is the limitless perfection that undergoes no limitation, though conceived of in limited forms by the varying powers of realisation of differing individuals.

4. What need have we to contemplate any other than the Lord who has within Himself the moon-crested Mahadeva, the four-faced Creator, the hosts of Shining Ones, headed by Indra, radiating their effulgence all round, who dissolving in Himself the elements and the worlds finally rests on a banyan leaf on the night of Pralaya?

II

SIRUTHONDAR

By C. N. VAITHEESWARAN, B. Sc.

One of the Sivapurāṇams contains the lives of sixty-three Nayanars or devotees, who were devoted to one of the aspects of God—the destructive aspect, represented by the form of Lord Shiva. In almost all these stories, one meets with the deeply devoted unselfish services of the Nayanars to the people at large, "In His Name". In every case the Lord Shiva appears before the Devotee and gives him immortal bliss in recognition of his services. The following is a story of that type.

In South India, there was a Shiva Bhakta by name Paranjothiar, which means "The Ever Shining One". He was well versed in both the intellectual and the ethical teachings of Hinduism. Another feature of his

was his power in fighting which was recognised by the King of the place who awarded him the post of the Commander-in-Chief of his army. Many a battle did he win and thus he made the king prosperous.

One day, the King came to know that his Commander-in-Chief was really a great Siva Bhakta who ought not to occupy such a post where life would always have to be risked. He was afraid that he would unnecessarily be the cause of injuring the great personage. So, he gave him an enormous sum of money and asked him to go out into the world and do religious service and awaken the religious consciousness of the people.

Paranjothiar accordingly, left the service of the King and married a young woman who was very much devoted to his ideals. The Nayanar used to feed at least one Siva Bhakta every day before he broke his fast. He would go sometimes in search of one, if no one turned up at his house and when he came upon a Bhakta he would beg him with all humility to go over to his house so that he might have the pleasure of feeding him. Because he was ready to help and serve others and felt that his position was very meek and humble, he was named "Siruthondan," meaning "The Small Server."

It so happened that, one day he was unable to get any guest. So he was going up and down the streets in search of a Siva Bhakta, but in vain. After his fruitless search, he returned home absolutely exhausted and with a pained heart. The moment his wife saw him, she told him that only that minute a saintly Siva Bhakta had come and gone away to the temple in spite of her devoted requests to him to stay till her husband came back. At once Siruthondan's exhaustion was all gone and he went to the temple where he found the person described to him by his wife. With folded hands he begged him to go over with him and do him the honor of dining at his house. To this the saint replied: "If you can give me the proper food I like and I am accustomed to take, then, I shall certainly come to your

house as you wish me to do." The Nayanar agreed to this willingly, for his one desire was that no day should pass without entertaining a devotee of Shiva whatever the cost might be. "You must give me food prepared out of cow's flesh," said the saint. One would think that the Nayanar would not undertake to entertain such a guest because it involved the killing of that animal which is sacred to his own deity. But it was not so. Nothing stood in his way, if a Siva Bhakta asked him for a thing; for it was his Dharma to give it to him even against the accepted canons of morality. He, therefore, promised him the food made out of the best of his cows. To this the Saint replied, "I take my food only once in six months, and this happens to be my eating day. But, what I meant when I asked for cow's meat was not beef, but human flesh. The victim must be a handsome boy of five years, the only son of devoted parents and the method of killing him is very important. The mother must hold the child in her lap and the father must cut off the neck with a willing heart. Food made out of such meat will I take and no other."

To all these conditions, Siruthondar agreed and went home and related the whole thing to his devoted wife. Though they might have been able to buy a child for an enormous sum of money, they could never expect to get parents with the required qualifications. So, they decided to kill their own child. Paranjothiar went to the school where the child was learning his first lessons and brought him back lovingly on his shoulders. He laid him on the mother's lap and he himself cut off his head with a sharp knife, all the time the boy being cheerful and happy. The wife set aside the dear head of the child and

cooked the rest of the body. When everything was ready and the Saint was seated and the food was served, of all the various dishes, he wanted to know which was the one made out of the child's head, because he liked that dish the best. The mother begged the Saint to excuse her for setting aside the head, as she had feared that he would not like it. Going in, in a short time, she brought the head cooked and served it. The father had then to sit down also and keep his guest company in partaking of the food. One can well imagine what an ordinary man's feelings on such an occasion would be, but our Nayanar was not so. He sat down, but the Saint wanted the impossible. He wanted the Nayanar's young boy also to sit with them and enjoy the feast! The host told him that the boy was not in a position to sit with them then. But the Saint insisted on having him and without him, he would not eat. The Nayanar was puzzled now as he did not want to bring on himself the effects of the dissatisfaction of a Siva Bhakta, with his wife, he went into the garden, and with all devotion to the Lord, begged Him to give them their child, so that he might be able to sit with the saint. At once, the boy ran to the loving mother's arms, as if he had just then returned from school. They took him to their dining room, but lo! they found neither the Saint nor the cooked meat! They were very sorry because their guest had disappeared, in anger probably, due to their delay or some error or other of which they must have all unconsciously been guilty of. Suddenly, a radiant light shone on them, and before them stood Lord Shiva, Parvathi and the Sacred Bull and gave them the boon of Immortal Bliss.

BANDS THAT WORK :

A NEED OF THE DAY

BY L. N. PRABHU, B.Sc.

Those who have any business to judge, return a sad picture of the present state of affairs. There is a deadlock in every depart-

ment, be it social, political or educational. The best minds of the day are in confusion as to the way out of the existing dissatisfac-

tion. A step forward for betterment seems to require a clearer grasp of the situation, an ability to handle it manfully and a willingness to act under it wisely. Everywhere there is a cry for co-operative effort which is woefully lacking in the most trivial as well as in the most vital of the problems that confront us. Until men rise to the occasion, learn to understand each other and work harmoniously, the present hopelessness must continue.

This need for co-operative work is as acute in India as anywhere else. India, in her civilisation and culture of æoneon ages, her religious unity and her enviable glory of the past, might find an excuse for comfort, and a reason for confidence in her inevitable grandeur of the future, when she is to be the foremost of nations. But what about the present? What about the need for getting out of this wretchedness she has been reduced to, due to causes whatever they may be, her passing through vicissitudes of fortune during the past when she had to suffer from the consequences of internal and external struggles, cannot but land her in a state, where her population is to contain emasculated men who hesitate to act with any self-confidence. But this does not take us away from the reality; rather does this awaken us to the imminent danger of the situation, and hence to seek the way out. What is the way out?

There is no denying the fact, that the strength of a nation does not consist in its mere numbers. Neither does it consist in its common heritage, recognition of a common ideal or an enthusiasm on the part of individuals. These count for much,—but these are not all. The strength will rather consist in the number of noble leaders and worthy followers the nation has produced. Judged according to this standard, the condition of India at present is appalling, as evidenced by the numberless factions within her, which work for their own good and which devote much too little thought for the advancement of the whole. Hence the need for the recognition of true leaders and the

training of proper followers, so that leaders with the willing co-operation of followers may bring about the happier days that are to be.

Times are such, that people consider it easier and more comfortable to lead,—as though leading were a mere joke—than to get themselves banded together for some useful work. The effectiveness of a band judged from its mere numbers is not much; and so is it as regards its ideal, provided that ideal does not accord with and help the betterment of the whole. How to establish bands of workers, who by their active propaganda bring about the progress of the nation, and having realised such bands, how to get them to work harmoniously is the problem.

First and foremost there must be one who controls the band, and under whom the members willingly pursue an objective. It is partly true, that common ideals are enough to inspire men to work and band them together in the service of such ideals. In practice such a band will hardly work except under the influence of a guiding entity. Above all a leader must have a clear and a vast vision which helps him to understand, sympathise and keep up the mutual ties. Having these, he must have enthusiasm enough to inspire and direct others when needed. Here comes the call for worthy followers, who only could stand testimony to the fitness of the leader. If we could but get men, who despite personal idiosyncrasies are ever willing and eager to pursue a cause they know to be good, we would have achieved a great deal. And search after such followers may be made with advantage among those who incessantly strive after seeing the truth and acting the best.

Having formed the band with all the necessary qualifications, it still remains to determine the method of its working towards its ideal. As to the kind of governance, there are as many views as there are forms of government existing or extinct. It will hardly help us to discuss here and decide upon any particular form. If the

band is formed of leaders and followers of the right kind, it will be easy enough to carry on the work on hand. It will be easy to proceed where the leader is revered by the followers who willingly agree to co-operate with him.

The more such bands that apply them-

selves to problems confronting a nation are formed, the earlier will the hopelessness and the confusion of the present vanish. It is the business of every thoughtful person to band himself as a worthy follower or prove himself to be a noble leader that we may pass onward at a quicker pace.

THE WAITING TIME

By EMU ALPHA

When wilt Thou save the people,
O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!

These words are taken from a poem written by Ebenezer Elliott, in the early years of the 19th century. It was a time of great distress and difficulty in Europe, and especially in England, and the young men of all nations were looking for something which would reform society, and make a good new world out of the bad old one. Socialism was one of the panaceas of the day, and Ebenezer Elliott sympathised with the ideals of the Socialists, and sang songs of encouragement for them, though his panacea was rather a different one. His name has come down to us as the Corn Law Rhymor, because he saw in the repeal of the Corn Laws the beginning of the Golden Age. Well, the Corn Laws were repealed, and the Golden Age did not come. Socialism has won most of the things it was asking for then, and as its millennium has not come with the granting of its desires, it has a new set of demands which it hopes will bring the result which the earlier ones failed to produce.

Let us go back a little further; a thousand years ago, Europe was expecting the end of the world. Things were so bad, they thought, that they could not well be worse, and when the days passed into months and the months into years, and nothing happened, they just set to work and patched here and reformed there and decided to forget the end of the world altogether.

Again let us go back a thousand years, and look at a little nation at the Eastern end

of the Mediterranean Sea. They were Asiatics who had migrated from somewhere the other side of Arabia, and had taken possession of that strip of territory some five hundred years before. They were an unsociable, unneighbourly people, who believed they were specially set apart by the Almighty to rule the world in the person of one of their number who was to be born in the fullness of time, and whom they called the Messiah. Early prophecies of this Messiah had said that He would be a blessing to all nations, but as the Hebrews grew more and more exclusive they narrowed the idea more and more until they were expecting, not a universal Saviour, but a purely local one; one who would lead their armies to battle against the Romans, free them from their oppression, and restore to them their lost freedom, and make of them the great nation they had always imagined themselves to be.

And so it happened in the fullness of time, that a child was born among them who was hailed by sages as a great one, and a great sensation was excited in Jerusalem for a time. The then ruler tried to check possible trouble in the future by putting to death children who seemed to fulfil the conditions of the old prophecies as to time and place of birth, and in a very short time the rumour was forgotten.

Some thirty years later, the child, grown to manhood, began to preach in the cities of Palestine and to gather round him a band of followers who sometimes went ahead of him into the villages and got the people for the

Teacher and His message. Once more the old excitement was aroused and people began to ask themselves whether this was indeed the Messiah. All the politicians were sure He was not, for He not only showed no signs of trying to free them from the yoke of Rome, but even seemed to counsel submission to it. All the religious teachers were sure He was not, because he denounced their interpretation of their religion, and their many wily ways of extracting money from the credulous, in no measured terms. Most of the philosophers were sure He was not, because though He was certainly a philosopher, a most disconcerting one too, who could turn their weapons against themselves with a dexterity and simplicity which even the least philosophic of those who listened to him could understand yet He had no new theories of reform, or subtleties of argument, and seemed to prefer talking to simple fishermen, or even women and children to splitting hairs with them in the way to which they were accustomed,

So He lived among them for three years, teaching simple people simple truths, and showing to a few who showed themselves capable of understanding, something of the infinite complexity of those seemingly simple sayings and preparing them to go out into the world with the new presentation of the Eternal truths of the Ancient Wisdom, which was suited to the needs of the new civilization which was shortly to arise in Europe, and slowly spread itself round the world.

Then they killed His physical body, because He was such a constant reproach and irritation to them by His very simplicity and purity; but He continued to visit His followers in His astral body for about forty years after this, and then sent them out to spread His teaching in the West, where the new fifth sub-race of the Aryans was beginning its career; and it is this religion that has spread over Europe, and has been carried with the sub-race to America, Australia, and South Africa.

During all these two thousand years, there

have been those who have waited for the return of the Christ, even as the Hebrews of old waited for the Messiah, and as people in all ages have waited for the coming of the Great Teachers, who have come from time to time, "for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness". And now in this twentieth century, those who can read the signs of the times, tell us that the time is very near, when again a great Teacher will come and live amongst us, that the time is so near that most of us may confidently expect to see Him and that the younger among us at any rate may hope to help to carry on His work.

I am not now going to enter into details as to the reasons why we expect His coming. What we want to think of now is the way in which we should spend this waiting time, whether that time be long or short; and of this we may be quite sure that however it may be measured, in months, or weeks, or years it will be too long for impatience, and too short for earnest, conscientious preparation. And by that I do not mean that any of us who are expecting Him, would wish that coming delayed by a moment, yet I think that whenever He comes, we shall find ourselves less well-prepared than we would like to be, and wish we had started the preparation sooner.

Now we are told in several connections that there are two kinds of people in the world, but this time let us make a threefold division, and talk of the old, the middle-aged and the young. It is not easy to draw the dividing line, but we may as well accept the line drawn by somebody, at the age of thirty, as the limit of youth.

And so, let us first consider the old, and consider with them what they have to do in this waiting time. The first thing is that they must keep up to date. They must know what is being done in the world, and as far as possible must know how and why it is being done. And not only that, but they must as far as possible approve of what is being done, at any rate to the extent

say "and we have failed, what is the use of your trying." "Other people, much wiser than you have tried to reform the world, and still it is not reformed, what can you do? Who are you that you should hope to succeed where others have failed?" Fortunately, they don't often listen to us but unfortunately for us, they no longer tell us what they want to do, and so we lose the revival of our old enthusiasms that they might bring us, and we lose also our chance to help, our chance to prepare His way, and that too, when those chances are getting few.

But all this is rather negative, and there are some whose enthusiasm is still great enough to want some thing positive. We do not know what opportunities each of us may have for work now, or what He may want of us when He comes; perhaps our part will be to say with the old Hebrew who waited for the Christ, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation" but this much each one of us ought to try and do, to send to the work one young worker, fitted and trained as we would like to be, who can do for us what we shall not be able to do, and if we can send more than one such, if we can do our share now in the training and preparation of many who shall work with Him, will not that be worth while? And one more thing, Do not let us cling too closely to our physical bodies. We want to see Him, true, but do we not even now see Him on the inner planes, and may it not be that if we are willing to let these bodies go, He will send us back again very soon to do in young bodies the work we would fain do but cannot in the worn out ones we are wearing now? Is it not because we do not really believe in re-birth that we cling so to the physical life, and are afraid to trust the Lord to use us in the astral world, if He cannot in this, or to send us back to do His work here in the future.

"Thou waitedst age, wait death, nor be afraid" that after death we shall not be able to do what here we tried and failed.

Do you remember how Browning makes Rabbi ben Ezra say

"And I shall thereupon
Take rest, ere I be gone

Once more on my adventure brave and new
Fearless and unperplexed,
When I wage battle next,

What weapons to select, what armour to indue."

And now let us consider with the middle-aged what work we may expect to do, now and in the time when He is with us.

One part of their present work is obvious; the carrying on of the bulk of the world's work is on their shoulders, and will remain there for some time. And especially to them is that passage in "At the Feet of the Master" addressed "You must do your ordinary work better than others," because it is to be done for His sake.

"A servant with this clause
Makes drudgery divine"

In a little book that was very popular in England some twenty years ago, called "Blessed be Drudgery" the author lays stress on just this point, the necessity for doing our ordinary work in the artist spirit, with the same perfection that we should put into some special piece of work, if we could choose just what that special piece should be, remembering that all work is necessary to the perfection of the whole and that as Straivarius said.

If my hand slacked,
I should rob God—since He is fullest good—
Leaving a blank instead of violins.

But since the bulk of the world's work lies on our shoulders, so also does the bulk of the responsibility for the world's progress. The world would fare badly without its leaders, without its great men who inspire the great movements, but it would fare much worse without its ordinary men, who go on doing day by day, the ordinary things; and when to some of those ordinary men there comes the inspiration of a great ideal, they put into their ordinary work such a glow and fervour that the work goes on with wings instead of wheels, and the whole order of things is transformed.

(To be Continued)

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